

25-2-46.

SCS # 1541

A. F. Torrance

SCS #1541

A

FULL AND TRUE

S T A T E

O F T H E

C O N T R O V E R S Y,

Concerning the

M A R R O W

O F

M O D E R N D I V I N I T Y,

As debated between the General Assembly, and
several Ministers in the Year 1720 and 1721.

C O N T A I N I N G

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|--|--|
| I. The Act of Assembly
1720. concerning the
Marrow. | IV. Answers given in by
these Ministers to the
above Queries. |
| II. The representation and
Petition of the 12 Mi-
nisters against that act. | V. Authorities of emi-
nent Divines, with re-
spect to said Queries. |
| III. Twelve queries agreed
upon by the Commis-
sion of the Assembly to
be put to the said Mi-
nisters. | VI. The Controversy con-
cerning the Marrow,
considered in a Fami-
liar Dialogue between
Gamaliel, Paul, &c. |

G L A S G O W:

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opposite to the New-Church, SALT-MARKET.

M D C C L X X I I I.



A D V E R T I S E M E N T.

THE frequent demands which have been made for the above tracts, particularly for the Queries of the Assembly, and the Answers of the Ministers to said Queries, induced the Publisher to reprint them, but as there is a close connection between all the following papers, especially as the Queries and Answers cannot be read with satisfaction without the Act of Assembly, and Representation of the Ministers upon which they are founded, he thought it more proper to reprint the whole, as they had all become very scarce, having been only once printed at that time the Controversy was in agitation.



A C T

OF THE

GENERAL ASSEMBLY,

Concerning a Book, entitled,
The MARROW of MODERN DIVINITY.

EDINBURGH, May 20th, 1720. Session 9.

THE General Assembly having had under their consideration the book, entitled, *The Marrow of Modern Divinity*, re-printed at Edinburgh, Anno 1718, with an ample recommendation prefixed thereto, which they found was dispersed, and come into the hands of many of the people, and having had laid before them the following passages, collected out of said book, by a committee for preserving the purity of doctrine in this church, appointed by the commission of the late General Assembly. The tenor whereof follows.

Concerning the Nature of Faith.

“ PAGE 118, There is no more for him to do,
“ but only to know and believe, that Christ
“ hath done all for him. Page 119. This then is
“ perfect righteousness,—only to know and be-
“ lieve, That Jesus Christ is now gone to the Fa-
“ ther, and sitteth at his right-hand, not as a Judge,
“ but

“ but as made unto you of God, wisdom, righteousness, sanctification and redemption; wherefore, as Paul and Silas said to the jailor, so say I unto you, *Believe on the Lord Jesus Christ, and thou shalt be saved.* That is be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him, that whatsoever Christ did for the redemption of mankind, he did it for you. Page 120. For as much as the holy scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself.” The same is asserted, pages 121, 122, 123, 124, 131, 136, 137, 175, 176, 177, and in many other places in the book. This notion of *saving faith*, appears contrary to scriptures Isa. l 10. Rom. viii. 16. 1 John v. 13. and to Confess. cap 18. §. 1, 3, 4. and to Larger Catechism, Quest. 81, 172. All which passages show, That assurance is not of the essence of faith, whereas the passages cited from the *Marrow*, &c. appear to assert the contrary, making that *saving faith* commanded in the gospel, a man’s persuasion that Christ is his, and died for him, and that whoever hath not this persuasion or assurance, hath not answered the gospel call, nor is a true believer.

Of Universal Atonement and Pardon.

“ PAGE 108. Christ hath taken upon him the sins of all men. Page 119. The Father hath made a deed of gift and grant unto all mankind, That whosoever of them all shall believe in his Son shall not perish, &c.” i. e. (whosoever believes or is persuaded that Christ is his, for this must be the sense according to the former passages) “ Hence it was, that Christ said to his disciples, *Go and preach the gospel to every creature under heaven.* That is, go and tell every man without exception, That here is good news for him, *Christ is dead for him.*—Even so our good King, the Lord of heaven
“ ven

“ven and earth hath, for the obedience and desert
 “of our good brother Jesus Christ, pardoned all
 “our sins. To the same purpose, pages 127, 128.
 Here is asserted an universal redemption as to purchase, contrary to John x. 10, 15, 27, 28, 27, and xv, xiii, xvii, Titus ii. 14. Confess cap 3. §. 6. cap. 8. §. 8. Larger Catechism, Quest. 59.

Holiness, not necessary to Salvation.

“FROM page 150, to page 153, and if the law
 “say good works must be done, and the commandment must be kept, if thou wilt obtain salvation, then answer you and say, *I am already saved before thou camest; therefore I have no need of thy presence,——Christ is my righteousness, my treasure, and my work, I confess, O law! that I am neither godly nor righteous, but this yet I am sure of, that he is godly and righteous for me.* Page 185. Good works may rather be called a believer’s walking in the way of eternal happiness, than the way itself. This doctrine tends to slaken people’s diligence in the study of holiness, contrary to Heb. xii. 14. 2 Thess. ii. 13. Eph. ii. 10. Isa. xxxv. 8. James ii. 20. Confess. cap. 13. §. 1. Larger Catechism, Quest. 32. Confess. cap. 15. §. 2.

Fear of Punishment, and Hope of Reward, not allowed to be Motives of a Believer’s Obedience.

“PAGE 181, Would you not have believers to
 “eschew evil, and do good for fear of hell, or
 “hope of heaven. *Answer,* No indeed,---for so far
 “forth as they do so, their obedience is but slavish. A great deal more to this purpose is to be seen, pag. 175, 179, 180, 182, 183, 184. and appears contrary to Psal. xlv. 11. Psal. cxix. 4, 6. Exod. xx. 2. James i. 25. and ii. 8, 9, 10, 11, 12. 1 Tim. iv. 8. Col. iii. 24. Heb. xi. 6. 26. Rev. ii. 10. 2 Cor. v. 9, 10, 11. Heb. xii. 2. 28, 29. 2 Pet. ii. 14 Conf. cap. 16. §. 2. and 6,

That

That the Believer is not under the law, as a rule of life.

“ **P**AGE 150. As the law is the covenant of
 “ works. you are wholly and altogether set free
 “ from it. And page 151, You are now set free,
 “ both from the commanding and condemning pow-
 “ er of the covenant of works Page 216, You will
 “ yield obedience to the law of Christ, not only with-
 “ out respect, either to what the law of works either
 “ promiseth or threatneth, but also without having
 “ respect to what the law of Christ either promiseth
 “ or threatneth. And this is to serve the Lord with-
 “ out fear of any penalty, which either the law of
 “ works or the law of Christ threatneth. Luke i. 74.
 See also, pages 5, 153, 180, 156, 157, 163, 199,
 209, 210. contrary to scripture, Exod xx. 2. Mat. v.
 17. &c. Rom. iii. 21 and xiii. 9. James i 25. and
 ii. 8, 10, 11, 12. and Conf. cap. 19. §. 5, 6.

The six following Antinomian paradoxes are sensed and defended, by applying to them, that distinction of the law of works, and law of Christ.

“ **P**AGES 198, 199. *1mo*, A believer is not
 “ under the law, but is altogether delivered
 “ from it. *2do*, A believer doth not commit sin. *3tio*,
 “ The Lord can see no sin in a believer. *4to*, The
 “ Lord is not angry with a believer for his sins.
 “ *5to*, The Lord doth not chastise a believer for his
 “ sins. *6to*, A believer hath no cause, neither to
 “ confess his sins. nor to crave pardon at the hand
 “ of God for them, neither to fast nor mourn, nor
 “ humble himself before the Lord for them.

Expressions in the Marrow, &c.

“ **P**AGE 192. A minister that dares not persuade
 “ sinners to believe their sins are pardoned, be-
 “ fore

“ fore he see their lives reformed, for fear they
 “ should take more liberty to sin, is ignorant of the
 “ mystery of faith. And page 27 Christ undertook
 “ to suffer under the penalty that lay upon Man to
 “ have undergone. And page 117, The covenant
 “ of works was twice made. *First*, With man; and
 “ a second time, God was on both sides. Page 115.
 “ The law practised his whole tyranny upon the Son
 “ of God, and because it did so horribly and cursed-
 “ ly sin against his God, it is cursed and arraigned,
 “ and as a thief and cursed murderer of the Son of
 “ God, loseth all his right and deserveth to be con-
 “ demned, the law therefore is bound, dead, and
 “ crucified to me. Page 126 Whosoever is married
 “ to Christ, and so in him by faith. he is acceptable
 “ to God the Father, as Christ himself. Page 127.
 “ And so shall the love and favour of God, be as
 “ deeply insinuated into you, as it is into Christ him-
 “ self. Page 144. Whence it must needs follow, That
 “ you cannot be damned, except Christ be damned
 “ with you, neither can Christ be saved, except ye
 “ be saved with him. Page 145, 146. Say unto
 “ Christ with bold confidence, I give to thee, my
 “ dear husband, my unbelief, my mistrust, my pride,
 “ my arrogancy, my ambition, my wrath and anger,
 “ my covetousness, my evil thoughts, affections, and
 “ desires: I make one bundle of those, and all my o-
 “ ther offences, and give them unto thee, 2 Cor. v.
 “ 21. *And thus was Christ made sin for us, who knew*
 “ *no sin, that we might be made the righteousness of*
 “ *God in him.* Page 207. Nor yet as touching your
 “ justification and eternal salvation, will he love you
 “ ever a whit the less, though you commit never so
 “ many great sins.

These are collected out of many other exception-
 able positions contained in that book, which for bre-
 vity's sake are omitted.

And the General Assembly having had the said
 passages, and several others read to them from the
 said book, and having compared them with the texts
 of

of holy scripture, articles of our Confession of Faith, and of the Larger Catechism of this church above cited. The General Assembly found, that the said passages and quotations, which relate to the five several heads of doctrine above mentioned, are contrary to the holy scriptures, our Confession of Faith and Catechisms, and that the distinction of the law, as it is the law of Christ, as the author applies it, in order to sense, and defend the six Antinomian paradoxes above-written, is altogether groundless; and that the other expression above set down, excerpted out of the said book are exceeding harsh and offensive. And therefore the General Assembly, do hereby strictly prohibit and discharge all the ministers of this Church, either by preaching, writing, or printing, to recommend the said book, or in discourse, to say any thing in favours of it: But on the contrary, they are hereby enjoined and required to warn and exhort their people, in whose hands the said book is, or may come, not to read or use the same.

To the right Reverend the Moderator and remanent Reverend and Honourable Members of the GENERAL ASSEMBLY, met at Edinburgh the 11th day of May, 1721.

THE
REPRESENTATION
AND
PETITION

Of us under-subscribing MINISTERS of the
GOSPEL.

HUMBLY SHEWETH,

THAT whereas it is the unquestionable duty of all the members, ministers, and assemblies of this church, to endeavour in their several capacities the preservation of the purity of doctrine contained in the holy scriptures, and in our Confession of Faith and Catechisms, agreeable thereunto, that the same may be faithfully transmitted to succeeding generations: We find ourselves obliged in conscience, with all due deference, to lay some things relative to that and some other matters, which are grievous to us, before the venerable assembly, whose province it is in a special manner, to maintain the truths of the gospel, and to take care that every thing in the house of the God of heaven, be moulded in a conformity to his will, and the pattern he hath shewed us in his holy word.

B

We

We are fully persuaded, That although the grace of God which bringeth salvation, teacheth us, *That denying ungodliness and worldly lusts, we should live soberly righteously and godly in this present world;* Yet there is such a propensity in the corrupt nature of man to licentiousness and prophanity, that he is apt to turn the grace of our God into lasciviousness: whence have proceeded these monstrous opinions of some, That, *the law is not a rule of life to believers,* That, *holiness is not necessary to salvation,* and the like, all which our hearts do abhor, as egregious blasphemy against our Lord and Saviour Jesus Christ making him the minister of sin: And therefore we cannot but own it to be commendable zeal in the members, ministers, and assemblies of this church to endeavour the stifling of such monstrous brats in the birth, whensoever they do really begin to appear.

But withal on the other hand, we are no less persuaded that in point of seeking righteousness, and salvation, there is such a byass in the same corrupt nature towards the old way of the first covenant, that men seek the same naturally not by faith, but as it were by the works of the law: the which byass of the heart of man in opposition to the gospel doctrine, known only by a new revelation after the fall, being more subtle, and not so easily discerned, as the other, which is opposite to the law, the knowledge of which was impressed on man's mind in his creation. There is an evident necessity of guarding equally at least against the latter, as against the former, lest the purity of gospel doctrine suffer, and man frustrate the grace of God, seeking righteousness by the law. And since we do apprehend that the late General Assembly of this church, has not sufficiently adverted to the danger on that side, but that by their act, intitled, *Act concerning a book, intitled, the Marrow of Modern Divinity*, dated at Edinburgh, May 20th, 1720. Gospel truth has suffered, and it is likely, will suffer more in the rising
and

and succeeding generations, unless a remedy be timely provided. We beg leave with all humility and deference, to lay before this venerable assembly, some (of the many) things which in the said act are stumbling to us and many others in this church.

And, FIRST, It is surprizing and exceedingly grievous unto us, that by the said act the following position is condemned; Namely, *That as the law is the covenant of works, believers are altogether and wholly set free from it: Set free both from the commanding and condemning power of the covenant of works* We acknowledge and profess, we look upon our freedom as believers in Christ, from the covenant of works, or the law as that covenant, to be the chief branch of that precious liberty where-with Christ hath made us free, and in which the eternal salvation of our souls is wrapt up. We know no commands of the covenant of works, but that command of perfect obedience, under the pain of the curse. And if the law as to believers, be divested of its promise of life and threatning of death, (which superadded to its commands made it a covenant of works) as it really is, since they are not under it to be thereby justified, or condemned we cannot comprehend how it continues any longer to be a covenant of works to them, or such as to have a commanding power over them, that covenant-form of it, being done away in Christ, with respect to believers. And to suppose that a man cannot be under the law, as a rule of life, unless he be under the covenant of works, which the act above specified plainly imports, is contrary to our Confession of Faith, Chap. 19. Sect. 6th. And Larg. Cat. Quest. anent *the use of the moral law to the regenerate*, which bear, "That although believers be not under the law as a covenant of works, yet it is of use to them as a rule of life, or as the rule of their obedience."

SECONDLY, Of the same dismal tendency, we apprehend to be, the declaring of that distinction of

the law as it is the law of works, and as it is the law of Christ, as the author applies it, pages 198, 199. to be altogether groundless. We find the author doth there apply this distinction, so as to shew that believers are not under the law as it is the law of works, though under the law as it is the law of Christ. And he tells us in express words, page 6th, That the law of works, is as much as to say, the covenant of works, the which covenant (saith he) the Lord made with all mankind in Adam before his fall. To what purpose then can this distinction thus applied be rejected, and declared altogether groundless, but to stake down believers under the covenant of works as in the former head, and contrary to the great design of the gospel contrivance, to direct them to an obedience, upon which they may boast, since by the law of works boasting is not excluded? It were much to be desired, that another method had been taken to expose the Antinomian paradoxes, viz. *That a believer doth not commit sin. The Lord can see no sin in a believer*, and the like, than by condemning the distinction of the law above-mentioned as applied by the author, to assert in effect, that believers sin against the law (or covenant) of works, while in the mean time according to the holy scriptures, and our Confession of Faith they are not under it. Which exemption we are fully satisfied carrieth no prejudice unto the indispensable obligation of the creature to the strictest obedience, flowing from the unalterable authority of the lawgiver, and the nature of the precepts themselves. Nevertheless we firmly believe, that no small portion, of the believers safety and comfort, turns upon these following points, namely, That the guilt of believers sins, is not such as the guilt of their sins, who are under the covenant of works. That God doth not look upon the sins of believers after their union with Christ, as breaches of the covenant of works. That when in his anger against them for their sins, he smites them, yet he doth not proceed against them in the way of that co-

venant

venant, and that in their confessions, and addresſes for pardon, faſtings, mournings, and humiliations, they ought to eye him as their Father in Jeſus Chriſt, and not as their wrathful Judge, proceeding againſt them according to the law (or covenant) of works. All which truths ſeem to us to be buried in the ruins of the above-mentioned diſtinction of the law as applied by the author of the *Marrow*.

THIRDLY, It is aſtoniſhing to us to find, that part of the *Marrow*, which lies from page 150 to 153. condemned in Cumulo, as contrary to the ſcriptures and Confession of Faith, while we muſt frankly own if we underſtand the goſpel, the forecited pages contain a bundle of ſweet and pleaſant goſpel truths, which inſtead of ſlackening peoples diligence in the ſtudy of holineſs, as is alledged in the act, do diſcover the true ſpring of evangelical obedience to the holy law as a rule; particularly in the aſſembly's act, we find the believer's plea in the caſe of juſtification in answer to the demands of the law cut off and condemned. Viz. *I am already ſaved before thou cameſt; therefore I have no need of thy preſence.* (Here the book adds, what the aſſembly's act omits, namely) *For in Chriſt I have all things at once, neither need I any thing more, that is neceſſary unto ſalvation.* Then proceeds, *Chriſt is my righteouſneſs, my treaſure, and my work. I confeſs O law, that I am neither godly nor righteous; but yet this I am ſure of, that he is godly and righteous for me.* In which terms that bleſſed and famous reformer, MARTIN LUTHER, in his ſtrenuous and couragious defence of the evangelical doctrine of juſtification, aſſerted the perfect obedience of the Lord Jeſus as our Surety, to be the only righteouſneſs, upon which we may rely in the caſe of juſtification before God. The which, that great champion for Jeſus Chriſt, maintained againſt the Antichriſtian world, with aſtoniſhing ſucceſs in his time. We do believe, That the law or covenant of works being broken, had a two-fold demand upon all mankind; without a valid answer to each

each of which, sustained by the Judge of all the earth, no man can see the Lord. *The one*, 'The demand of satisfaction to justice for sin. *The other*, 'The demand of obedience. And as we have no plea in answer to its former demand, but the sufferings of Jesus Christ our Surety, so we have none, we dare pretend none, in answer to the latter demand of it, but that which stands here condemned; in regard, that as in the language of the law, there is no obtaining of salvation, but by works: For the law is not of faith, but the man that doth them, shall live in them: So it acknowledgeth no good works, no keeping of the commandments, no godliness nor righteousness, but what is every way perfect. And we conceive, that believers being united to Christ, this their plea is sustained in the court of heaven, as the plea of the suretys having paid the debt for them, whereby the demand, which the law makes upon them for works, if they will obtain salvation, is cut off, they being appointed to obtain salvation another way, namely, by our Lord Jesus Christ: Yea, being already actually, though not completely saved, not according to the works of righteousness, which they have done, but according to his mercy, by the washing of regeneration, and renewing of the Holy Ghost, of which salvation, conferred on them thro' Jesus Christ our Saviour their deliverance from the law as a covenant of works, and consequently from its demands aforesaid, is a chief part.

FOURTHLY, With respect to the passages concerning the nature of faith, condemned by the foregoing act.

1. It is grievous to us that thereby that act of faith, by which a person appropriates to himself, what before lay in common in the gospel offer, and without which there can be no receiving a closing with Christ, for salvation, is in effect excluded from the nature of faith, which as we apprehend, is thereby turned into that general and doubtful faith, abjured in our national covenant.

2. Whereas

2 Whereas it is notour, That our first reformers and the body of reformed divines since, have taught concerning the nature of faith, in the same strain as in the condemned passages, and thereby cut the sinews of Popery ; which doctrine of theirs, in the same manner of expression, stand in the Confessions of our reformed churches, and in the public standards of doctrine in this church, before the year 1647. Such as Confession 1560, the Helvetian Confession, received and approved by this church with exception only to holy days ; CALVIN's Catechism, which was commonly annexed to KNOX's Liturgie. Mr. JOHN DAVIDSON's Catechism, approved and recommended by the synod of Lothian and Tweeddale Anno 1599. As also, that little Latin Catechism, annexed to the Rudiments so long taught in Scotland. The famous and learned Mr. BOYD of Trochrig's commentary upon the Ephesians, a work promoted and encouraged by the Assembly of the church of Scotland. It seems to us no small disservice to the interest of religion, and a handle given the Papists against the reformation, that by an act of a General Assembly of the church of Scotland, that doctrine, or way of expressing it, is now condemned. And although we freely own, That in latter times saving faith has been well described, especially in our Confession of Faith and Catechisms, and the manner of speaking on that head is much altered, from what some time was in use, yet we doubt not but the substance of the doctrine in that point, is still the same, as will appear, by comparing the above mentioned Confession and Catechisms, with the three acts of Assembly, 1647, and 1648. receiving and approving the Westminster Confession and Catechisms, in which it is expressly declared, *That the said Confession and Catechisms, are in nothing, contrary to the received doctrine of this church.* Which they would not have said, if they had not thought, that receiving and resting in Christ for salvation, did imply that assurance, whereby they ordinarily described before
that

that time, by which understood the fiducial act, or appropriating persuasion of faith ; and not that assurance treated of in the Westminster Confession, which is a complex one, full and clear, containing not only the assurance included in the direct act of faith, but also, that which ariseth from spiritual sensation, and rational argumentation ; for which see Conf. Chap. 18. §. 2, 3 Where it is said, “ That “ the assurance of which they treat, is not only founded upon the divine truth of the promises of salvation, but also the inward evidences of these “ graces, unto which these promises are made, the “ testimony of the spirit of adoption witnessing with “ our spirits, that we are the children of God.----- “ This infallible assurance (adds the confession) doth “ not so belong to the essence of faith, &c.” And therefore we are fully persuaded, That the late Assembly had done more acceptable services to God, to this and other reformed churches, had they discovered the real agreement between the more ancient and modern way of describing faith, than to condemn the former as erroneous ; whereby a heavy charge is laid upon our reformers, this and other reformed churches, who generally have defined faith by assurance.

FIFTHLY, That the following passage is condemned, viz. *The Father hath made a deed of gift and grant unto all mankind, That whosoever of them shall believe in his Son, shall not perish*, is surprising to us : When in the condemned passage itself, extracted forth of the sacred records, we read that deed of gift and grant, by which we understand no more, but the revelation of the divine will in the word affording a warrant unto all to offer Christ to all, and a warrant unto all to receive him. This treatment of the said passage, seems to incroach upon the warrants aforesaid, and also upon sovereign grace, which hath made this grant, not to devils, but unto men, in terms than which, none can be imagined more extensive.

Waving

Waving the consideration of the expressions, judged by the Assembly, exceeding harsh and offensive : Since that which hath extorted this representation from us, is our concern for the truth, more than the manner of expressing it : Yet seeing the interest of truth, and of that condemned book, are so much linked together. In this event, we cannot but represent briefly, the hard treatment we conceive this last to have also met with, when under the consideration of the late General Assembly ; and such we apprehend to be.

1. The heavy charge of maintaining, That the believer is not under the law as a rule of life, is inferred, from the author's asserting the believer to be free from the law as it is a covenant of works, as if the law could not be a rule of life, but as it is the covenant of works. One would rather think, That the foresaid assertion of the author, doth plainly import the believer to be under the law in some other sense, and justice as well as charity obliges us to conceive the said other sense to be that of the law, as a rule of life ; for as much as, in express terms, he hath declared the Ten Commandments to be the rule of life to a believer, page 5

2. The charge of maintaining holiness not to be necessary to salvation, is fixed upon the authors teaching the believer to plead the obedience of Christ, in answer to the law demand of good works, for obtaining salvation, of which before : And upon his proposing his own judgment very modestly, as to the propriety of expression, with respect to the relation between good works and eternal happiness in these words, viz. " So " that good works, as I conceive, may rather be " called a believer's walking in the way of eternal " happiness, than the way itself : " But how that doctrine can bear that inference, that holiness is not necessary to salvation, or how it tends to slacken peoples diligence in the study of holiness, we cannot comprehend : For we can never grant, That the believer's walking in the way of eternal happiness, is

C

not

not necessary to salvation, and that only the way itself is so. And yet after all, the author doth not tenaciously insist on his own judgment aforesaid, as to the propriety of expression; but immediately adds; “ But however, this we may assuredly conclude, That the sum and substance, both of the way, and of walking in the way, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law.

3. Fear of punishment, and hope of reward, not allowed to be motives of a believers obedience, is inferred from that, the author would not have believers to eschew evil and do good, for fear of hell, or hope of heaven; as if hell only, and none of the fearful tokens of God’s anger against his own children in this life, were to be in any sort reckoned punishments; and heaven only, but none of the sweet tokens of his love bestowed on them in the way of close walking with God, were to be reckoned rewards. We shall only add here, That for as much as, it is evident to us, from the authors words, page 183. relative to the hope of heaven above mentioned, that he understands, by doing good for hope of heaven, the doing it for hope of obtaining it by our own works and doings, we heartily approve of his position above specified, in that sense.

4. We cannot but account it hard, That whereas there are in the act, about 27 quotations out of the book, they are all condemned, without condescending upon the words or propositions which the Assembly aims at in the quoted passages: For verifying of which we refer to the act itself; yea so far as we can find, there are several of these quotations, which seem to us to contain nothing of what is charged upon them, as particularly upon the first head, anent the nature of faith, pages 175, 176, 177. And upon the head of universal atonement, pages 127, 128. And upon the fifth head, anent the believer’s not being under the law, as a rule of life, pages 209, 210.

5. It is also hard, That the book is condemned, as denying the necessity of holiness to salvation, and the believers being under the law, as a rule of life, without once making the least intimation, that the one half of the said book, contained in the second volume, is an explication and application of the holy law, in its ten commandments, not only to unbelievers, but also to believers themselves, for their direction and excitation to holiness of heart and life, and humiliation for their transgressions of it; yea, and without that half of the book, its being once under the consideration, either of the Assembly or Committee for preserving the purity of doctrine.

Right Reverend and Honourable,

Although we don't account of the deed of the late Assembly in this affair, otherwise then as an oversight, nevertheless our hearts tremble to think of its native consequences, and what use in the present and succeeding generations, may be made of the words of the Assembly's determination, in the points of doctrine above-mentioned, and of their strictly prohibiting and discharging all the ministers of this church, either by preaching, writing, or printing, to recommend the foresaid book: And on the contrary, enjoining and requiring them to warn and exhort their people, in whose hands the said book is, or may come, not to read or use the same: A book remarkable for setting the difference between the law and the gospel, the covenant of works, and the covenant of grace in a clear light; and for directing to the true way of attaining gospel-holiness, by which it has recommended itself to the consciences of many judicious ministers and Christians in this church, holy and tender in their walk.

As the growing humour in this generation, for turning that religion left among us unto mere morality, which hath nothing but the matter common to it, with true holiness and gospel obedience, acceptable to God through Jesus Christ, is too notour to escape your observation: So it is with grief of

heart we must say, that we conceive the above-mentioned act of Assembly, to have so opened the sluice to it, that if remedy be not timely provided, this matter must terminate in a confounding of the law and gospel, notwithstanding of our Confession of Faith and Catechisms, witnessing against the same, which has been the lot of other public standards of doctrine, before this time.

We are confirmed in these our fears, of the dismal effects of that act, when we find in a following act of the same assembly, namely the 8th, entituled, *Act for preaching catechetical doctrine, with directions therein.* Two clauses, the one relating to justification, the other, to the necessity of holiness, being expressed in the terms following, *viz.* “Of free justification, through our blessed surety the Lord
“Jesus Christ, received by faith alone; and of the
“necessity of an holy life, in order to the obtaining of everlasting happiness” Concerning which we crave leave to represent, That the said form of words, being another than what is used in our Confession of Faith and Catechisms on these subjects, is stumbling to us, and cannot fail of being so to many in the present situation of affairs, with respect to doctrine in this church, caused by the former act, for binding on the necks of believers in Christ, the yoke of the law, as a covenant of works, the ministers of this church had been directed to preach free justification through our blessed Surety, the Lord Jesus Christ, “only for his righteousness imputed
“to us, and received by faith alone,” the ground of offence on the former head had been lessened: But that in such a circumstantiate case, the great doctrine of justification, was winded up in such terms as gave shelter to the erroneous doctrine of justification, for something wrought in, or done by the sinner, as his righteousness, or keeping of the new and gospel law, is exceedingly grievous, especially considering, That a motion expressly made to the Assembly, for mentioning the righteousness
of

of Christ in that cause was slighted. And whereas the said Assembly, by their former act, have condemned the above-mentioned plea, in answer to the law demand of good works, for obtaining salvation, and that the law acknowledgeth no works for obtaining salvation, but such as found a title to it before the Lord : we conceive, their directing of ministers by the latter act above-mentioned, to preach (evidently in contradiction to the condemned doctrine of the Marrow on that head) the necessity of a holy life, in order to the obtaining of everlasting happiness, to be of very dangerous consequence to the doctrine of free grace. And in our humble opinion, the receding from that doctrine may be reckoned among the causes of, and as having no small influence upon the want of the gospel-success, so much, and so deservedly complained off, by the ministers and people in these our unhappy days.

For brevity's sake, we do not here represent several other grievances, important in themselves, and weighty to us, yet we cannot but regret the flame raised in this church by the overtures concerning kirk sessions and presbyteries, transmitted by the late Assembly : Nor can we without horror, think of the further evils and inconveniencies, that will inevitably follow, in case they should be turned into standing acts. But it is hoped, this Assembly will be so guided by the great Master of Assemblies, as to put a stop to what further detriment the church of Scotland may sustain by the said overtures ; as also, effectually to prevent for the future, all grounds of complaint, may be made to subsequent assemblies, against the proceedings of such as have gone before them, and consequently to cut off all occasion, for representations of this nature hereafter.

" MAY it therefore please the very Reverend As-
 " sembly, seriously and impartially to consider
 " the premises, with the great weight and im-
 " portance of this affair, in which the honour
 " of our common master and message, the sal-
 " vation of souls, our Confession of Faith and
 " Catechisms, our Covenants National and So-
 " lemn League, and the remains of the peace
 " of this church are so much concerned: And
 " laying aside all considerations of another kind,
 " repeal the 5th act of the late Assembly, entit-
 " led, *Act concerning a book*, entitled, *The Mar-*
 " *row of Modern Divinity*: And to provide such
 " remedy, as may remove the offence, arising
 " from the two above specified clauses, in the
 " 8th act of the said Assembly, entitled, *Act*
 " *for preaching Catechetical Doctrine, with Di-*
 " *rections therein*: Which will afford matter of
 " thanksgiving unto God, in behalf of the truth,
 " and of your selves, to many who love the truth
 " and peace.

The Names of the SUBSCRIBERS.

Mr. James Hog	} Minister of the Gospel at	Carnock.
Thomas Boston		Etterick.
John Bonar		Torphichen.
John Williamson		Innerask & Musleburgh
James Kid		Queensferry.
Gabriel Wilson		Maxton.
Ebenezer Erskine		Portmoak.
Ralph Erskine		Dumfermling.
James Warlaw		Galashiels.
Henry Davidson		Orwel.
James Bathgate		Lillisleaf.
William Hunter		

QUERIES,

Q U E R I E S,

To be put to Mr. JAMES HOG, and other Ministers, who gave in a Representation in favours of the MARROW, to the GENERAL ASSEMBLY, 1721.

I. **W**HETHER are there any precepts in the gospel, that were not actually given before the gospel was revealed?

II. Is not the believer now bound, by the authority of the Creator, to personal obedience to the moral law, tho' not in order to justification?

III. Doth the annexing of a promise of life, and a threatning of death, to a precept, make it a covenant of works?

IV. If the moral law, antecedent to its receiving the form of a covenant of works, had a threatning of hell annexed to it?

V. If it be peculiar to believers, to be free of the commanding power of the law, as a covenant of works?

VI. If a sinner, being justified, has all things at once, that is necessary for salvation? And if personal holiness and progress in holy obedience is not necessary to a justified person's possession of glory, in case of his continuing in life after his justification?

VII. Is preaching the necessity of a holy life, in order to the obtaining of eternal happiness, of dangerous consequence to the doctrine of free grace?

VIII. Is

VIII. Is knowledge, belief, and persuasion, that Christ died for me, and that He is mine, and that whatever He did and suffered, He suffered for me, the direct act of faith, whereby a sinner is united to Christ, interested in him, instated in God's covenant of grace? Or, is that knowledge a persuasion included in the very essence of that justifying act of faith?

IX. What is that act of faith, by which a sinner appropriates Christ and his saving benefits to himself?

X. Whether the revelation of the divine will in the word, affording a warrant to offer Christ unto all, and a warrant to all to receive him, can be said to be the Father's making a deed of gift and grant unto all mankind? Is this grant made to all mankind, by sovereign grace? And whether is it absolute or conditional?

XI. Is the division of the law, as explained and applied in the Marrow, to be justified: and which cannot be rejected without burying several gospel truths?

XII. Is the hope of heaven, and fear of hell, to be excluded from the motives of believers obedience? And if not how can the Marrow be defended, that expressly excludes them, tho' it should allow other motives?

That this is a true Copy, is attested by

N I C. S P E N C E.

*Agreed unto by the Commission,
November 8th, 1721.*

The

The PAPER given in, and Signed
before the Commission, by these
MINISTERS, at their receiving the
above QUERIES, Edin. Novem.
9th, 1721.

WE subscribers of the representation and petition to the General Assembly 1721, concerning an act of Assembly 1720, condemning the Marrow, being called by the commission of the late General Assembly, to answer some queries, alledged to be founded on the said representation : Considering, That the reverend commission having in August last, past an overture, and therein made determinations upon the several heads of the representation aforesaid, which no answers of ours can warrant them to alter ; and considering, That the putting queries to us, in this manner, is, we conceive, an uncommon and undue manner of procedure ; we do not look upon our selves as obliged to answer them. Nevertheless, for the sake of truth, and to take off any shadow of suspicion, though never so groundless ; and being neither afraid nor ashamed to bring to light our sentiments on these points, in the form of answers to these queries, as well as we have already done in our representation ; we judge it expedient to condescend to take them under our consideration, and to give answers thereto, against the commission in March. Withal protesting, That this our condescension herein shall not be constructed an approbation of this method of proceeding, nor be improven as a precedent.

A N S W E R S

For the Ministers undersubscribing, to Queries put to them by the Commission of the late General Assembly, 1721.

ADhering to, and holding, as here repeated, our subscribed answer given in to the reverend commission, when by them called to receive these queries: We come to adventure, under the conduct of the faithful and true witness, who has promised the Spirit of truth, to lead his people into all truth, to make answer to the said queries. To the which before we proceed, we crave leave to represent, That the title thereto prefixed, *viz. Queries to be put to Mr. James Hog, and other ministers, who gave in a Representation, in favours of the Marrow, to the General Assembly 1721*, as well as that prefixed to the Commission's overture anent this affair, hath a native tendency to divert, and bemist the reader, to expose us, and to turn the matter off its proper hinge, by giving a wrong colour to our representation; as if the chief design of it was to plead, not for the precious truths of the gospel, which we conceived to be wounded by the condemnatory act but for *The marrow of modern divinity*, the which though we value for a good and useful book, and doubt not but the church of God may be much edified by it, as we ourselves have been; yet came it never into our minds, to hold it, or any other private writing faultless, nor to put it on a level with our approved standards of doctrine.

QUERY

QUERY I. *Whether are there any precepts in the gospel, that were not actually given before the gospel was revealed?*

ANSWER. The passages in our representation, marked out to us, for the grounds of this query, are these; “The gospel doctrine, known only by a new revelation after the fall *. Of the same dismal tendency we apprehend to be the declaring of that distinction of the law, as it is the law of works, and as it is the law of Christ, as the author applies it, to be altogether groundless †. The erroneous doctrine of justification, for something wrought in, or done by the sinner, as his righteousness, or keeping the new and gospel law ‡.” Now, leaving it to others to judge, if these passages gave any just occasion to this question, we answer,

1mo, In the gospel, taken strictly, and as contra-distinct from the law, for a doctrine of grace, or good news from heaven, of help in God through Jesus Christ, to lost, self destroying creatures of Adam’s race; or the glad tidings of a Saviour, with life and salvation in him to the chief of sinners, there are no precepts; all these, the command to believe, and repent, not excepted, belonging to, and flowing from the law, which fastens the new duty on us, the same moment the gospel reveals the new object.

That in the gospel, taken strictly, there are no precepts, to us seems evident from the holy scriptures. In the first revelation of it, made in these words, *The seed of the woman shall bruise the head of the serpent*, Gen. iii. 15. we find no precept but a promise, containing glad tidings of a Saviour, with grace, mercy, life, and salvation in him, to lost sinners of Adam’s family. And the gospel preached unto Abraham, namely, *In thee, (i. e. in thy seed, which is Christ) shall all nations be blessed*, Gal. iii. 8. compared with Gen. xii. 3. xxii. 18. Acts iii. 25. is of the same nature. The good tidings of great

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* Par. 2. † Par. 5. ‡ Par. penult.

joy to all people, of a Saviour born in the city of David, who is Christ the Lord, brought and proclaimed from heaven by the angels, Luke ii. 10, 11. we take to have been the gospel, strictly and properly so called, yet is there no precept in these tidings. We find likewise, the gospel of peace, and glad tidings of good things, are in scripture convertible terms, Rom. x. 15. And the word of the gospel, which Peter spoke to the Gentiles, that they might believe, was no other than peace by Jesus Christ, crucified, risen, and exalted to be judge of quick and dead, with remission of sins through his name, to be received by every one believing in him, Acts xv. 7. xx. 36,---43. Much more might be added on this head, which, that we be not tedious, we pass, See Luke iv. 18. compared with Isa. lxi. 1, 2. Acts xx. 24. 2 Tim. i. 10. Of the same mind, as to this point, we find the body of reformed divines; as, to instance in a few, Calvin, Chamier, Pemble, Wendelin, Alting, the professors of Leyden, Wittsus, Mastrich, Marenius, Troughton, Essenius.

That all precepts (these of faith and repentance not excepted) belong to, and are of the law, is no less evident to us: For the law of creation, or of the Ten Commandments, which was given to Adam in paradise, in the form of a covenant of works, requiring us to believe whatever God should reveal, or promise, and to obey whatever he should command; all precepts whatsoever must be virtually and really included in it: So that there never was, nor can be an instance of duty owing by the creature to God, not commanded in the moral law, if not directly and expressly, yet indirectly and by consequence. The same first command, for instance, which requires us to take the Lord for our God, to acknowledge his essential verity, and sovereign authority; to love, fear, and trust in Jehovah, after what manner soever he shall be pleased to reveal himself to us; and likewise to grieve and mourn for his dishonour, or displeasure; requires believing in
Jehovah

Jehovah, our righteousness, as soon as ever he is revealed to us as such, and sorrowing after a godly sort for the transgression of his holy law, whether by one's self, or by others. It is true, Adam was not actually obliged to believe in a Saviour, till, being lost and undone, a Saviour was revealed to him; but the same command that bound him to trust and depend on, and to believe the promises of God creator, no doubt, obliged him to believe in God Redeemer, when revealed: Nor was Adam obliged to sorrow for sin ere it was committed: But this same law that bound him to have a sense of the evil of sin in its nature and effects, to hate, loath, and flee from sin, and to resolve against it, and for all holy obedience, and to have a due apprehension of the goodness of God, obliged him also to mourn for it, whenever it should fall out. And we cannot see how the contrary doctrine is consistent with the perfection of the law; for if the law be a complete rule of all moral, internal and spiritual, as well as external and ritual obedience, it must require faith and repentance, as well as it does all other good works: and that it does indeed require them, we can have no doubt of, when we consider, That without them all other religious performances are in God's account as good as nothing; and that sin being, as the scripture, 1 John iii. 4. and our own standards tell us, any want of conformity to, or transgression of the law of God, unbelief and impenitency must be so too: And if they be so, then must faith and repentance be obedience and conformity to the same law, which the former are a transgression of, or an in-conformity unto; unbelief particularly, being a departing from the living God, Heb. iii. 12. is, for certain, forbidden in the first command; therefore faith must needs be required in the same command, Isa. xxvi. 4. according to a known rule. But what need we more, after our Lord has told us, That faith is one of the weightier matters of the law, Mat xxiii. 23. And that it is not a second table duty, which is
there

there meant, is evident to us, by comparing the parallel place in Luke, chap. xi. 42. where, in place of *faith*, we have *the love of God*. As for repentance, in case of sin against God, it becomes naturally a duty; and though neither the covenant of works, or of grace admit of it, as any expiation of sin, or federal condition giving right to life, it is a duty included in every command, on the supposal of a transgression.

What moves us to be the more concerned for this point of doctrine, is, That if the law does not bind sinners to believe and repent, then we see not how faith and repentance, considered as works, are excluded from our justification before God; since in that case they are not works of the law, under which character all works are in scripture excluded from the use of justifying in the sight of God. And we call to mind, that on the contrary doctrine, Arminius laid the foundation of his rotten principles, touching sufficient grace, or rather natural power. “Adam, said he, had not power to believe in Jesus Christ, because he needed him not; nor was he bound so to believe, because the law required it not: Therefore, since Adam by his fall did not lose it, God is bound to give every man power to believe in Jesus Christ” And Socinians, Arminians, Papists, and Baxterians, by holding the gospel to be a new, proper, preceptive law, with sanction, and thereby turning it into a real, though milder covenant of works, have confounded the law and the gospel, and brought works into the matter and cause of a sinner’s justification before God. And, we reckon, we are the rather called to be on our guard here, that the clause in our Representation, making mention of the new, or gospel law, is marked out to us, as one of the grounds of this query, which we own to be somewhat alarming. Besides all this, the teaching that faith and repentance are gospel commands, may yet again open the door to Antinomianism, as it sometimes did already,

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if we may believe Mr. Cross, who says, " History tells us, That it sprung from such a mistake, that faith and repentance were taught and commanded by the gospel only ; and that they contained all necessary to salvation, so the law was needless *."

On this head also, namely, That all precepts belong to the law, we might likewise adduce a cloud of witnesses beyond exception, such as Pemble. Efsenius, Anthony Burgess, Rutherford, Owen, Wittius, Dickson, Ferguson, Troughton, Larger Catechism on the duties required, and sins forbidden in the first commandment. But, without insisting further, we answer,

2d., In the gospel, taken largely for the whole doctrine of Christ and the apostles, contained in the New Testament, or for a system of all the promises, precepts, threatnings, doctrines, histories, that any way concern man's recovery and salvation ; in which respect, not only all the Ten Commandments, but the doctrine of the covenant of works, belong to it (but in this sense, the gospel is not contradistinct from the law :) In the gospel, taken thus at large, we say, there are doubtless many precepts, that were not actually given (that is, particularly and expressly promulgate, or required) before the gospel was revealed. Love to our enemies, to instance in a few of many, mercy to the miserable, bearing of the cross, hope and joy in tribulations, in prospect of their having a desired issue ; love, thankfulness, prayer and obedience to a God Redeemer, zealous witnessing against sin, and for truth, in case of defection from the faith or holiness of the gospel, confessing our faults to, and forgiving one another : all the ceremonial precepts under the Old Testament, together with the institutions of Christ under the New, faith in Jesus Christ, repentance unto life, with many more, to say nothing of personal and particular precepts, were not actually given before the gospel was revealed ; all which are nevertheless reducible

* Sermon on Rom. iii. 27. page 165.

reducible to the law of the Ten Commands, many of them being plain duties of the law of nature, though they had no due and proper objects, nor occasions of being exercised in an innocent state. It is true, there are many of them we had never heard of, without the gospel had been revealed; yet are they not therefore, in any proper sense, precepts of the gospel, but of the law, which is exceeding broad, extending to new objects, occasions and circumstances. The law says one thing to the person unmarried, and another thing to the same person when married; one thing to him as a child, another thing to him as a parent, &c. yet is it the same law still. The law of God, being perfect, and like unto its author, must reach to every condition of the creature; but, if for every new duty, or new object of faith, there behoved to be a new law, how strangely must laws be multiplied? The law itself, (even as in the case of a man) may meet with many changes, and yet remain the same as to its essence. Now, as to faith and repentance, though ability to exercise them and acceptance of them, be by the gospel; yet, it is evident, that they must be regulated by the same law, the transgression of which made them necessary. The essence of repentance, it is plain, lies in repeating and renewing, with a suitable frame of spirit, the duties omitted; or in observing the law, one had formerly violated: For as the divine perfections are the rule and pattern of God's image in man, as well in his regeneration, as in his creation; so the holy law of God is the rule of our repentance, as well as of our primitive obedience. And why faith, when it has God-Mediator, or God-Redeemer for its object, may not be from the same law as when it had God-Creator, or God-Preserver for its object, we cannot see.

Query II. Is not the believer now bound, by the authority of the Creator, to personal obedience to the moral law, though not in order to justification?

Ans.

Ans. What is given us for the ground of this query is the following clause of our Representation, viz. "Since believers are not under it, to be thereby justified or condemned, we cannot comprehend how it continues any longer a covenant of works to them, or as such to have a commanding power over them, that covenant form of it being done away in Christ, with respect to believers *." This clause of the Representation being so much one, even in words, with our Confession, chap. 19. § 6. we could never have expected the reverend Commission would have moved a query upon it; but since they have been pleased to think otherwise, we answer affirmatively.

The believer, since he ceases not to be a creature by being made a new creature, is, and must ever be bound to personal obedience to the law of the Ten Commands, by the authority of Father, Son, and Holy Ghost, his Creator: But this authority is, as to him, issued by and from the Lord Jesus Christ, at whose mouth he receives the law, being as well his Lord God Creator, as his Lord God Redeemer, and having all the fulness of the Godhead dwelling in him; nor can nor will the sinful creature ever apply himself to obedience, acceptable to God, or comfortable to himself, without the Creator's authority come to him in that channel

We are clear and full of the same mind with our Confession, "That the moral law of the Ten Commandments doth for ever bind all, as well justified persons as others, to the obedience thereof, not only in regard of the matter contained in it, but also in respect of God the Creator, who gave it; and that Christ doth not in the gospel any way dissolve, but much strengthen this obligation:" cap. 19. For, how can it lose any thing of its original authority, by being conveyed to the believer in such a sweet and blessed channel, as the hand of Christ, since both he himself is the supreme God

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and Creator, and since the authority, majesty, and sovereignty of the Father is in his Son, he being the same in substance, equal in power and glory? *Beware of him*, (says the Lord unto Israel, concerning Christ the angel of the covenant) *and obey his voice, provoke him not: For my name is in him*, Exod. xxiii. 21. that is, as we understand it, my authority, sovereignty, and other adorable excellencies, yea, the whole fulness of the Godhead is in him, and in him only will I be served and obeyed. And then it follows, *But if thou shalt indeed obey his voice, and do all that I speak*, ver. 22. The name of the Father is so in him, he is so of the same nature with his Father, that his voice is the Father's voice; *If thou obey his voice, and do all that I speak*.

We desire to think and speak honourably of him, whose name is *Wonderful, Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace*: and it cannot but exceedingly grate our ears and grieve our spirits, to find such doctrines or positions vented in this church, especially at a time when the Arian heresy is so prevalent in our neighbour nations, as have an obvious tendency to darken and disparage his divine authority, as that, "If a believer ought not to receive the law of the Ten Commands at the hand of God, as he is Creator out of Christ, then he is not under its obligation, as it was delivered by God the Creator, but is loosed from all obedience to it, as it was enacted by the authority of the Lord Creator; and that it is injurious to the infinite majesty of the Sovereign Lord Creator, and to the honour of his holy law, to restrict the believer to receive the Ten Commands only at the hand of Christ." What can be more injurious to the infinite majesty of the Sovereign Lord Redeemer, by whom all things were created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, than to speak as if the Creator's authority was not in him; or, as if the receiving the Creator's law from Christ

Christ did loose men from obedience to it, as enacted by the authority of the Father. Wo unto us, if this doctrine be the truth; for so should we be brought back to consuming fire indeed: For out of Christ, *he that made us will have no mercy on us; nor will he that formed us, shew us any favour.* We humbly conceive, the Father does not reckon himself glorified, but contemned by Christians offering obedience to him as Creator out of Christ: Nor does the offering to deal with him after this sort, or to teach others so, discover a due regard to the mystery of Christ revealed in the gospel; for it is the will of the Father, the Sovereign Lord Creator, That all men should honour the Son, even as they honour himself; and that at, or in, the name of Jesus, every knee should bow; and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father, who having in these last days spoken unto us by his Son, by whom also he made the world, and with an audible voice from heaven hath said, *This is my beloved Son in whom I am well-pleased; hear ye him.* Were it not we would be thought tedious, Perkins, Durham, Owen, and others, might have been heard on this head. But we proceed to

Query III *Doth the annexing of a promise of life, and a threatning of death to a precept, make it a covenant of works?*

We answer, as in our representation, That the promise of life, and threatning of death, superadded to the law of the Creator, made it a covenant of works to our first parents, *proposed*: And their own consent, which sinless creatures could not refuse, made it a covenant of works, *accepted*. “A law, “saith the judicious Durham, doth necessarily imply no more, than *1st*, To direct; *2^{dly}*, To command; enforcing that obedience by authority. *A* “covenant doth further necessarily imply promises “made upon some conditions or threatnings added

“ if such a condition be not performed. Now, says
 “ he, this law may be considered without the con-
 “ sideration of a covenant ; for it was free to God to
 “ have added, or not to have added promises ; and
 “ the threatnings, upon supposition the law had been
 “ kept, might never have taken effect.” (Treatise
 on the commands, page 4. quarto edit.) From
 whence it is plain, in the judgment of this great di-
 vine, the law of nature was turned into a covenant
 by the addition of a promise of life, and threatening
 of death. Of the same mind is Burgets, and the
 London ministers, *Vindiciæ Legis*, page 61. “ There
 “ are only two things which go to the essence of a
 “ law ; and that is, *1mo*, Direction ; *2do*, Obligation.
 “ *1mo*, Direction. therefore a law is a rule ; hence
 “ the law of God is compared to light. *2do*, Obli-
 “ gation ; for therein lieth the essence of sin, that
 “ it breaketh this law, which supposes the obligato-
 “ ry force of it. In the next place, there are two
 “ consequents of the law, which are *ad bene esse*,
 “ that the law may be the better obeyed ; and this
 “ indeed turneth the law into a covenant. *1st*, The
 “ sanction of it, by way of promise. that is a mere
 “ free thing : God, by reason of that dominion
 “ which he had over man, might have commanded
 “ his obedience, and yet never made a promise of
 “ eternal life unto him. And, *2dly*, As for the
 “ other consequent act of the law, to curse and pu-
 “ nish, this is but an accidental act, not necessary
 “ to a law ; for it comes in upon supposition of
 “ transgression.—A law is a complete law, oblig-
 “ ing, though it do not actually curse ; as in the
 “ confirmed angels, it never had any more than o-
 “ bligatory and mandatory acts upon them : For
 “ that they were under a law, is plain, because other-
 “ wise they could not have sinned ; for where there
 “ is no law, there is no transgression.”

Tho’ there is no ground from our representation
 to add more on this head, yet we may say, That a
 promise of life made to a precept of doing, that is in
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in consideration, or upon condition of one's doing, (be the doing more or less it is all one, the divine will in the precept being the rule in this case) is a covenant of works. And as to believers in Christ, tho' in the gospel, largely taken, we own there are promises of life, and threatnings of death, as well as precepts; and that godliness hath the promise, not only of this life, but of that which is to come, annexed to it, in the order of the covenant; yet we are clear, no promise of life is made to the performance of precepts, nor eternal death threatned, in case of their failing whatsoever in performing; else should their title to life be founded, not entirely on Christ, and his righteousness imputed to them, but on something in, or done by themselves: And their after sins should again actually bring them under vindictive wrath, and the curse of the law; which upon their union with Christ, who was made a curse for them, to redeem them from under it, they are, according to scripture, Rom. vi. 14, 15. Rom. viii. 1. Gal. iii. 13, 4, 5. and our Confession, Chap. 20. §. 2. Chap. 11. §. 5. for ever delivered from. Hence we know of no sanction the law, standing in the covenant of grace, hath with respect to believers, besides gracious rewards, all of them freely promised on Christ's account, for their encouragement in obedience; and fatherly chastisement and displeasure, in case of their not walking in his commandments; Psal. lxxxix. 31, 33. 1 Cor. xi. 30, 32. Luke i. 20. Which to a believer are no less awful and much more powerful restraints from sin, than the prospect of the curse and hell itself would be. The Reverend Commission will not, we hope, grudge to hear that eminent divine Mr. PERKINS, in a few words, on this head, who having put the objection, "*In the gospel there are promises of life upon condition of our obedience,* as Rom. viii. 13. *If ye through the Spirit, &c.*" Answers, The promises of the gospel "are not made to the work, but to the worker; and to the worker, not for his work, but for
" Christ's

“ Christ’s sake according to his work. *e. g.* The promise of life is not made to the work of mortification, but to him that mortifies his flesh ; and that not for his mortification, but because he is in Christ, and his mortification is the token and evidence thereof *. This, as it is the old protestant doctrine, so we take it to be the truth. And as to the believer’s total and final freedom from the curse of the law, upon his union with Christ, protestant divines, particularly RUTHERFORD and OWEN, throughout their writings, are full and clear on the head.

Query IV. If the Moral law, antecedent to its receiving the form of a covenant of works, had a threatening of hell annexed to it ?

Ans. Since the law of God never was, nor will ever in this world be the stated rule, either of man’s duty towards God, or of God’s dealing with man, but as it stands in one of the two covenants of works and grace, we are at a loss to discover the real usefulness of this query, as well as that foundation it hath in our representation.

As to the intrinsical demerit of sin, we are clear, whether there had ever been any covenant of works or not, it deserves hell, even all that an infinitely holy and just God ever has or shall inflict for it: Yet what behoved to have been the Creator’s disposal of the creature, in the supposed event of sin’s entring, without a covenant being made, we incline not here to dip into : but, we reckon, it is not possible to prove a threatening of hell to be inseparable from the law of creation, the obligation of which, because resulting from the nature of God, and of the creature is eternal and immutable : for confirmed angels glorified saints, yea, and the human nature of Christ, are all of them naturally, necessarily, and eternally obliged to love, obey, depend on, and submit unto God, and to make him

* On Gal. page 236, in Fol.

him their blessedness, and ultimate end; but none, we conceive, will be peremptory in saying, They have a threatening of hell annexed to the law they are under. And we can by no means allow, That a believer, delivered by Christ from the curse of the covenant of works, is still obnoxious, upon every new transgression, to the threatening of hell, supposed to be inseparably annexed to the law of creation, or of the ten commandments; which law every reasonable creature must for ever be under, since this would in effect, be no other than, after he is delivered from hell in one respect, to bind him over to it in another. Whatever threatening one may suppose belonged to the moral law of the ten commandments, antecedently to its receiving a covenant form, all was, for certain, included in the sanction of the covenant of works: So that Christ, in bearing the curse of it; redeemed believers from the hell, vindictive wrath and curse, their sins in any sort deserved; the handwriting, that was against them. he cancelled, tore to pieces, and nailed to his cross. Hence the threatening of hell, and the curse, are actually separated from the law of the Ten Commandments, which believers are under as a rule of life: And to hold otherwise, is the leading error, yea, the very spring and fountain-head of Antinomianism; on all which, Burges, Rutherford, and others, may be heard.

Query V. If it be peculiar to believers, to be free of the commanding power of the law, as a covenant of works?

Though our saying, We cannot comprehend how the covenant of works, as such, continues to have a commanding power over believers, that covenant form of it being done away in Christ with respect to them *, gives no sufficient foundation to this query, since we affirm nothing concerning any but believers, whose freedom from the commanding power of that covenant, the query seems, as much as we do, to allow

* Par. 4.

allow of; we answer affirmatively: For, since it is only to believers the Spirit of God in scripture says, *Ye are not under the law* (the main import of which phrase is, subjection to the commanding power of it, as a covenant) *but under grace*, Rom. vi. 14. Gal. iv. 5, 21. and since they only are, by virtue of their union with Christ, actually freed from being under the law, by Christ's being made under it (*i. e.* under its command, as above, as well as under its curse) for them; and since, according to our Confession cap. 19. § 6. it is the peculiar privilege of believers, which therefore unbelievers have no interest in, not to be under the law as a covenant of works, to be justified or condemned thereby; we can allow no other, besides believers, to be invested with that immunity.

All unbelievers within, as well as without the pale of the visible church, since they seek righteousness only by the works of the law, and are strangers to the covenant of grace, we always took to be debtors to the whole law, in their own persons: and this their obligation under the *do*, or commanding power of that covenant, we took to be inviolably firm, till such time as by faith they had recourse to him, who *is the end of the law for righteousness to every one that believeth*; else we thought, and do still think, if their obligation to the command of that covenant be dissolved, merely by their living under an external gospel dispensation, they would be cast quite loose from being under any covenant at all; contrary to the common received doctrine of the protestant churches, namely, That every person whatsoever is in and under one or other of the two covenants of works and grace: Nor could they, unless they be under the commanding power of the covenant of works, be ever found transgressors of the law of that covenant, by any actual sin of their own; nor be bound over anew under the covenant-curse thereby.

The covenant of works, it is true, is by the fall
weak

weak and ineffectual, as a covenant, to give us life, by reason of our weakness, and disability to fulfil it, being antecedently sinners, and obnoxious to its curse; which no person can be, and yet at the same time have a right unto its promise. Hence, for any to seek life and salvation by it now, is no other than to labour after an impossibility; yet does it nevertheless continue in full force, as a law, requiring of all sinners, while they continue in their natural state, without taking hold, by faith, of Christ and the grace of the new covenant; requiring of them, we say, personal, and absolutely perfect obedience, and threatening death upon every the least transgression: From the commanding power of which law, requiring universal holiness in such rigour, as that on the least failure in substance, circumstance, or degree, all is rejected, and we are determined transgressors of the whole law; believers, and they only, are freed, as we said above. “But to suppose a person, says doctor Owen, by any means freed from the curse due unto sin; and then to deny, that, upon the performance of the perfect sinless obedience which the law requires, he should have right to the promise of life thereby, is to deny the truth of God, and to reflect dishonour upon his justice. Our Lord himself was justified by the law; and it is immutably true, That he who does the things of it, shall live in them.” (On justification, page 345.) “It is true, adds the same author, That God did never formally and absolutely renew, or give again this law, as a covenant of works, a second time; nor was there any need that so he should do, unless it were declaratively only: And so it was renewed at Sinai; for the whole of it being an emanation of eternal right and truth, it abides, and must abide in full force for ever. Wherefore it is only so far broke as a covenant, that all mankind having sinned against the command of it, and so by guilt, with the impotency to obedience, which ensued thereupon,

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defeated

“ defeated themselves of any interest in its promise,
 “ and possibility of attaining any such interest, they
 “ cannot have any benefit by it. But as to its power
 “ to oblige all mankind unto obedience, and the un-
 “ changeable truths of its promises and threatnings,
 “ it abides the same as it was from the beginning ”
 (Ibid.) “ The introducing of another covenant,
 “ adds he again on the same head, inconsistent with,
 “ and contrary to it, does not instantly free men
 “ from the law, as a covenant: For, though a new
 “ law abrogates a former law inconsistent with it,
 “ and frees all from obedience, it is not so in a co-
 “ venant, which operates not by sovereign authori-
 “ ty; but becomes a covenant by consent of them
 “ with whom it is made. So there is no freedom
 “ from the old covenant, by the constitution of the
 “ new, till it be actually complied with: In Adam’s
 “ covenant we must abide under obligation to duty
 “ and punishment, till by faith we be interested in
 “ the new.” (Ibid. 351.)

From all which it appears to be no cogent reason-
 ing to say, If the unbeliever be under the command-
 ing power of the covenant of works, then would he
 be under two opposite commands at once, *viz.* to
 seek a perfect righteousness in his own person, and
 to seek it also by faith in a surety: For, though the
 law requires of us now, both active and passive right-
 eousness in our own persons; and likewise, upon
 the revelation of Jesus Christ in the gospel, as Je-
 hovah our righteousness, obliges us to believe in,
 and submit to him as such; yet, as it is in many o-
 ther cases of duties, the law requires both these of
 us, not *in senso composito*, as they say, but *in senso di-
 viso*. The law is content to sustain, and hold for
 good, the payment of a responsible surety, though
 itself provides none; and wills us, being insolvent
 of ourselves, cheerfully, thankfully, and without
 delay, to accept of the non such favour offered unto
 us: But till the sinner, convinced of his undoneness
 otherwise, accept of, use and plead that benefit in
 his

his own behalf, the law will, and does go on in its just demands, and diligence against him: Having never had pleasure in the sinful creature, by reason of our unfaithfulness, it can easily admit of the marriage to another husband, upon a lawful divorce, after fair count and reckoning, and full satisfaction and reparation made for all the invasions upon, and violations of the first husband's honour; but when the sinner, unwilling to hear of any such motion, still cleaves to the law its first husband, what wonder the law in that case, go on to use the sinner as he deserves? In short, this pretended absurdity, at worst, amounts to no more than this, Make full payment yourself, or find me good and sufficient payment by a surety, till which time, I will continue to proceed against you, without mitigation or mercy. Wherefore, the unbeliever is justly condemned by the law, both because he did not continue in all things written in the book of the law to do them, and because he did not believe on the name of the Son of God.

Query VI. If a sinner, being justified, has all things at once, that is necessary for salvation? And if personal holiness, and progress in holy obedience, is not necessary to a justified person's possession of glory, in case of his continuing in life after his justification?

Ans. The ground of this query, marked out to us, is in these words of holy Luther, "For in Christ I have all things at once; neither need I any thing more, that is necessary unto salvation. And to us it is evident, that this is the believer's plea, *viz.* Christ's most perfect obedience to the law for him, in answer unto its demand of good works for obtaining salvation, according to the tenor of the first covenant; which plea the Representation alledges to be cut off, and condemned by the act of Assembly *. But without saying any thing of the old Popish reflection on the doctrine of free justification by faith

without works, as it was taught by Luther and other reformers, or the hardship of having this question put to us, as if we had given ground of being suspected for enemies to gospel holiness, which, our consciences bear us witness, is our great desire to have advanced in ourselves and others, as being fully persuaded, that without it neither they nor we shall see the Lord. We answer to the first part of the query,

That since a justified person, being passed from death to life, translated from the power of darkness into the kingdom of God's dear Son, and blest with all spiritual blessings in Christ, is, by virtue of his union with him, brought into, and secured in a state of salvation; and therefore, in the language of the Holy Ghost, actually, though not completely, saved already; and since, in him, he has particularly a most perfect, law-biding, and law-magnifying righteousness, redemption in his blood, even the forgiveness of sins, peace with God, access, acceptance, wisdom, sanctification, everlasting strength, and, in one word, an overflowing everflowing fulness, from which, according to the order of the covenant, he does, and shall receive whatever he wants: Hence, according to the scripture, in Christ all things are his, and in him he is complete. Considering, we say, these things, we think, a justified person has in Christ at once all things necessary to salvation, though of himself he has nothing.

To the second part of the query, we answer, That personal holiness, and justification being inseparable in the believer, we are unwilling, so much as the query does, to suppose their separation. Personal holiness we reckon so necessary to the possession of glory, or to a state of perfect holiness and happiness, as in the morning light to the noon-day warmth and brightness; as is a reasonable soul to a wise, healthy, strong and full-grown man; as an antecedent is to its consequent; as a part is to the whole (for the difference betwixt a state of grace and of glory, we

take

take to be gradual only, according to the usual saying, "Grace is glory begun, and glory grace in perfection.) So necessary again, as motion is to evidence life, or, in order to walking; not only habitual, but actual holiness, and progress in holy obedience, one continuing in life, we are clear are so necessary, that without the same none can see the Lord. And as it is not only the believer's interest, but his necessary and indispensable duty, to be still going on "from strength to strength, untill he appear before the Lord in Zion; to the righteous, "we believe, will hold on his way, and he who is "of clean hands will grow stronger and stronger:" For tho' the believer's progress in holy obedience, by reasons of the many stops, interruptions and assaults he frequently meets with from Satan, the world and indwelling corruption, is far from being alike at all times; "yet the path of the just, though he frequently fall, will be as the shining light that shineth more and more unto the perfect day:" Tho' he may at times become "weary and faint in his mind; yet shall he, by waiting on the Lord, renew his strength, and mount up as with eagles wings, &c" But still the believer has all this in and from Christ: For, whence can our progress in holiness come, but from the supply of his spirit? Our walking in holy obedience, and every good motion of ours, must be in him, and from him, who is the *way* and the *life*, who is our head of influences, and the fountain of our strength, and who "works in us both to will and to do. Abide in me. *says he*, and I in you:—For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered."

But if the meaning of the query be, of such a necessity of holy obedience, in order to the possession of glory, as imports any kind of causality we dare not answer in the affirmative: For, we cannot look on personal holiness, or good works, as properly federal and conditional means of obtaining the possession

session of heaven, tho' we own they are necessary to make us meet for it.

Query VII. *Is preaching the necessity of a holy life, in order to the obtaining of eternal happiness, of dangerous consequence to the doctrine of free grace?*

Ans^w. The last of the two clauses of the eight act of Assembly, being complained of in the Representation, is the first and main ground of this query *. And e're we make answer to it, we crave leave to explain ourselves more fully, as to the offence we conceive to be given by that act; Namely, That in opposition to, and in place of the believer's plea of Christ's active righteousness, in answer to the law, demanding good works, for obtaining salvation according to the tenor of the first covenant, cut off, as we apprehend, by the fifth act; ministers are ordered, in the eighth act, to preach the necessity of our own personal holiness, in order to the obtaining of everlasting happiness. As also, That our inherent holiness seems to be put too much upon the same foot, in point of necessity for obtaining everlasting happiness, with justification by the Surety; which the frame of the words, being as follows, will well admit, *viz.* "Of free justification through our
" blessed Surety the Lord Jesus Christ, received by
" faith alone; and of the necessity of an holy life,
" in order to the obtaining of everlasting happiness." Moreover, That the great fundamental of justification is laid down in such general terms, as adversaries will easily agree to, without mention of the Surety's righteousness active or passive, or the imputation of either; especially since a motion in open assembly, for adding the few, but momentuous words, *imputed righteousness*, was slighted. And finally, That that act is so little adapted to the end it is now given out to have been designed for, *viz.* A testimony of the supreme Godhead of our glorious God and Saviour Jesus Christ, and against Arianism; especially since

since not the least intimation, or warning against that damnable heresy, is to be found in the act itself; nor was made to that Assembly, in passing of it.

To the query, we answer, That we cordially and sincerely own a holy life, or good works, *Necessary*, as an acknowledgment of God's sovereignty, and in obedience to his command; for this is the will of God, even our sanctification; and, by a special ordination, he has appointed believers to walk in them: *Necessary*, for glorifying God before the world, and shewing the virtues of him, who hath called us out of darkness into this marvellous light: *Necessary*, as being the end of our election, our redemption, effectual calling and regeneration; for, "the Father chose us in Christ, before the foundation of the world, that we should be holy: *The Son gave himself for us*, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works;" and by the holy Spirit we are created in Christ Jesus unto them: *Necessary*, as expressions of our gratitude to our great benefactor; for, being bought with a price, we are no more our own, but henceforth in a most peculiar manner bound, in our bodies, and in our spirits, which are his, to glorify, and by all possible ways, to testify our thanksgiving to our Lord Redeemer and Ransomer; "to him who spared not his own Son, but gave him up to the death for us all; to him, who humbled himself, and became obedient unto death, even the death of the cross, for us:" *Necessary*, as being the design, not only of the word, but of all ordinances and providences; even that as "he who has called is holy, so we should be holy in all manner of conversation:" *Necessary* again, for evidencing and confirming our faith, good works being the breath, the native offspring and issue of it: *Necessary*, for making our calling and election sure; for they are, though no plea, yet, a good evidence for heaven, or an argument confirming our assurance

ance and hope of salvation : *Necessary*, to the maintaining of inward peace and comfort, tho' not as the ground or foundation, yet as effects, fruits, and concomitants of faith : *Necessary*, in order to our entertaining communion with God even in this life ; for, " if we say, we have fellowship with him, and walk " in darkness, we lie, and do not the truth : " *Necessary*, to the escaping of judgments, and to the enjoying of many promised blessings ; particularly there is a necessity of order and method, that one be holy e're he can be admitted to see and enjoy God in heaven ; that being a disposing mean, preparing for the salvation of it, and the King's high way chalked out for the redeemed to walk in to the city : *Necessary*, to adorn the gospel, and grace our holy calling and profession : *Necessary* further, for the edification, good, and comfort of fellow-believers : *Necessary*, to prevent offence, and to stop the mouths of the wicked ; to win likewise the unbelieving, and to commend Christ, and his ways, to their consciences : *Necessary* finally, for the establishment, security, and glory of churches and nations. Though we firmly believe holiness necessary upon all these, and more accounts, and that the Christian ought to live in the continued exercise of gospel-repentance, which is one main constituent of gospel-holiness ; yet we dare not say, A holy life is necessary in order to the obtaining of eternal happiness. For, to say nothing of the more gross sense of these words, (manifestly injurious to the free grace of our Lord Jesus Christ, by faith in whose righteousness alone we are appointed to obtain salvation, from first to last) which yet is obvious enough, though we are far from imputing it to the Assembly ; we cannot, however they may be explained into an orthodox meaning, look upon them as wholesome words, since they have at least an appearance of evil, being such a way of expression, as protestant churches and divines, knowing the strong natural byas in all men towards seeking salvation, not by faith in our Lord Jesus Christ,

but

but by works of righteousness done by themselves, and the danger of symbolizing with papists, and other enemies of the grace of the gospel, have industriously shunned to use, on that head: They chusing rather to call holiness and good works necessary duties of the persons justified and saved, than conditions of salvation; consequents and effects of salvation already obtained, or antecedents, disposing and preparing the subject for the salvation to be obtained, than any sort of causes, or proper means of obtaining the possession of salvation; which last honour, the scripture, for the high praise and glory of sovereign grace, seems to have reserved peculiarly unto faith: And rather to say, that holiness is necessary in them that shall be saved, than necessary to salvation: That we are saved, not by good works, but rather to them, as fruits and effects of saving grace; or that holiness is necessary unto salvation, not so much as a mean to the end, as a part of the end itself; which part of our salvation is necessary to make us meet for the other, that is yet behind.

Wherefore, since this way of speaking of holiness with respect to salvation, is, we conceive, without warrant in the holy scripture, dissonant from the doctrinal standards of our own and other reformed churches, as well as from the chosen and deliberate speech of reformed divines treating on these heads; and since it, being at best but *proposito male sonans*, may easily be mistaken, and afterwards improved, as a shade or vehicle, for conveying corrupt sentiments, anent the influence of works upon salvation: We cannot but reckon preaching the necessity of holiness in such terms, to be of some dangerous consequence to the doctrine of free grace. In which apprehension we are the more confirmed, that at this day the doctrine of Christ, and his free grace, both as to the purity and efficacy of the same, seems to be much on the wane, and popery, with other dangerous errors and heresies destructive of it, on the waxing; which certainly calls aloud to the churches of

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Christ,

Christ, and to his ministers in particular, for the more zeal, watchfulness, and caution, with reference to the interests of truth; and that especially at such a time, *Cum hereticis nec nomina habeamus communia, ne eorum errori favere videamur.*

If in any case, certainly in framing acts and standards of doctrine, there is great need of delicacy in the choice of words: For the words of the Holy Ghost in scripture, under which we include such as in meaning and import are equivalent to them, being an ordinance of divine institution, for preserving the truth of the gospel, if these be once altered or varied, all the wisdom and vigilance of men will be ineffectual to that end. And it is well known, by costly experience to the churches of Christ, that their falling in with the language or phrase of corrupt teachers, instead of serving the interest of truth, which never looks so well as in its own native simplicity, does but grieve the stable and judicious, stagger the weak, betray the ignorant, and, instead of gaining, harden and open the mouths of adversaries. And that it is said in a text, "They do it to obtain a corruptible crown, but we an incorruptible," will not warrant the manner of speech in the query: For the word, in the original signifies only to *receive* or *apprehend*, being accordingly rendered in all Latin versions we have seen. and in our own translation, in the verse immediately preceding, viz. *One receiveth the prize*; and though the word did signify to *obtain*, in the most strict and proper sense, it could not make for the purpose, unless it were meant of the believer's obtaining the incorruptible crown, not by faith, but by works. And that an ill chosen word in a standard may prove more dangerous to the truth, than one not so justly rendered in a translation, with several other things on this head, might be made very evident, were it not that we have been, we fear, tedious on it already.

Query VIII. *Is knowledge, belief, and persuasion that Christ died for me, and that he is mine, and whatever he did and suffered, he did and suffered for me, the direct act of faith, whereby a sinner is united to Christ, interested in him, instated in God's covenant of grace? Or, is that knowledge a persuasion included in the very essence of that justifying act of faith?*

Ans^w. The query, it is evident, exceedingly narrows the import and design of the Representation in the place referred to *: For there we assert nothing positively concerning the passages relating to faith, but remonstrate against condemning them, as what to us seemed to hurt the appropriating act of faith, and to fix a blot upon the reformation, reformed churches and divines, who had generally taught concerning faith, as in the condemned passages; all which we might say, without determining whether the persuasion spoke of in the query, was the very direct and formal act of justifying faith, yea or no. But now, since the query is put so close, and since the matter in question is no other than the old protestant doctrine on that head, as we shall endeavour to make appear, the reverend commission, we humbly conceive, cannot take it amiss, we, in the *first* place, enquire into the true sense and meaning of this way of speaking of faith, that we are now questioned about.

The main of the condemned passages, the query refers to, runs not in the order therein set down, but as follows: "Believe on the Lord Jesus Christ, and thou shalt be saved; *that is*, be verily persuaded in your heart that Christ Jesus is yours, and that you shall have life and salvation by him; That whatever Christ did for the redemption of mankind, he did it for you;" being in matter the same with what has been commonly taught in the protestant churches, and in words of the renown'd Mr John Rogers of Dodham (a man so noted for orthodoxy, holiness, and the Lord's countenancing

of his ministry, that no sound protestants in Britain or Ireland of what denomination soever, would in the age wherein he lived, have taken upon them to condemn as erroneous) his definition of faith, which we have as follows; “ A particular persuasion of
 “ my heart, That Christ Jesus is mine, and that I
 “ shall have life and salvation by his means; That
 “ whatsoever Christ did for the redemption of man-
 “ kind, he did it for me *.” Where one may see, though the difference in words be almost none at all, yet it runs rather stronger with him, than in the Marrow.

In which account of saving faith, we have, *first*, The general nature of it, viz. *A real persuasion*, agreeing to all sorts of faith whatsoever; for, it is certain, whatever one believes, he is verily persuaded of. More particularly, it is a persuasion in the heart, whereby it is distinguished from a general, dead, and naked assent in the head, which one gives to things that no way affect him, because he reckons they do not concern him: *But with the heart man believes* here; *If thou believest with all thine heart*, says the scripture, Acts viii. 37. Rom. x. 10. For as a man’s believing in his heart the dreadful tidings of the law, or its curse, imports not only an assent to them as true, but a horror of them as evil; so here, the being persuaded in one’s heart of the glad tidings of the gospel, bears not only an assent unto them as true, but a relish of them as good.

Then we have the most special nature of it, viz. *An appropriating persuasion*, or a persuasion, with application to a person’s self, that Christ is his, &c. The particulars whereof are, *First*, That Christ is yours; the ground of which persuasion is the offer and grant of Christ as a Saviour in the word, to be believed in for salvation, by all to whom the gospel is made known: By which offer, and setting forth of Christ as a Saviour, though before we believe, we wanting union with him, have no actual or saving
 interest

* Doctrine of faith, page 23.

interest in him; yet he is in some sense ours, namely, so as it is lawful and warrantable for us, not for fallen angels, to take possession of him, and his salvation, by faith; without which, our common interest in him as a Saviour, by virtue of the offer and grant in the word, will avail us nothing. But though the call and offer of the gospel, being really particular, every one, both in point of duty, and in point of interest, ought to appropriate, apply, or make his own the thing offered by believing, they having good and sufficient ground and warrant in the word so to do; yet it is either neglected and despised, or the truth and sincerity of it suspected and called in question, until the Holy Spirit, by setting home the word of the gospel, with such a measure of evidence and power as is effectual, satisfies the convinced sinner, that, with application to himself in particular, *it is a faithful saying, worthy of all acceptation, that Jesus Christ came to save sinners*; and enables him to believe it. Thus the persuasion of faith is begot, which is always proportioned to the measure of evidence and power from above, that sovereign grace is pleased to put forth for working of it.

The next branch of the persuasion is, *That you shall have life and salvation by him*, namely, the life of holiness, as well as of happiness; salvation from sin, as well as from wrath, not in heaven only, but begun, carried on here, and completed hereafter: The true notion of life and salvation, according to the scriptures, and as Protestant divines are wont to explain it. Wherefore this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or purpose of heart to continue in it. There can be little question, we apprehend, whether this branch of the persuasion belongs to the nature of justifying faith: For salvation being above all things in a sensible sinner's eye, he can never believe any thing to his satisfaction, without he sees ground to believe comfortably concerning it: Few therefore will, we conceive, differ from Dr. Collin's laying it
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down as a conclusion on this very head, namely, That “ a Christian cannot have true, saving, justifying faith, unless he doth (I, says he, do not say, unless he think he doth, or unless he saith he doth but unless he doth) believe, and is persuaded that “ God will pardon his sins.” (Cordial, part I. page 208.) Further, this believing on the Son for life and salvation, is the same with receiving of him (as this last is explained by the Holy Spirit himself, John i. 12) and likewise evidently bears the soul’s resting on Christ for salvation: For it is not possible to conceive a soul resting on Christ for salvation, without a persuasion that it shall have life and salvation by him; namely, a persuasion of the same measure and degree, as resting is.

The third branch of the persuasion, *That whatsoever Christ did for the redemption of mankind, he did it for you*, being much the same in other words, with these of the apostle. *Who loved me, and gave himself for me*; and coming in the last place, we think none will question, but whosoever believes in the manner before explained, may, and ought to believe this in the like measure, and in the same order: And, it is certain, all who receive and rest on Christ for salvation, believe it, if not explicitly, yet virtually and really.

Now, as this account of justifying faith runs in terms much less strong, than these of many eminent Protestant divines, who used to define it by a persuasion of God’s love; of his special mercy to one’s self; of the remission of his sins, &c so it is the same for substance and matter, though the words be not the same, with that of our Shorter Catechism, *viz.* “ A receiving and resting upon Christ alone for “ salvation, as he is offered to us in the gospel:” Where it is evident, the offer of Christ to us, tho’ mentioned in the last place, is to be believed first: For till the soul be persuaded, that Christ crucified is in the gospel set forth, offered, and exhibited to it, as if expressed by name, there can be no believing on him: And when the offer is brought home

to a person by the Holy Ghost, there will be a measure of persuation that Christ is his, as above explained: And that receiving, or believing in, and resting on him for life and salvation by him, was said already. But more directly to the query,

We answer, 1^{mo}, Since our reformers and their successors, such as Luther, Calvin, Melancton, Beza, Bullinger, Bucer, Knox, Craig, Melvil, Bruce, Davidson, Forbes, &c. Men eminently endued with the Spirit of truth, and who fetch their notions of it immediately from the fountain of the holy scripture, the most eminent doctors and professors of theology, that have been in the Protestant churches, such as, Ursinas, Zanchius, Junius, Piscator, Rollock, Dancæus, Wendelinus, Chamierus, Sharpus, Bodius, Pareus, Altingius, Triglandii (Gisbertus and Jacobus,) Arnoldus, Maresius, the four professors of Leyden, viz. Wallæus, Heidegerus, Essenius, Turrentinus, &c. with many eminent British divines, such as, Perkins, Pemble, Willet, Gouge, Roberts, Burgess, Owen, &c. The churches themselves of Helvetia, the Palatinate, France, Holland, England, Ireland, Scotland, in their standards of doctrine; all the Lutheran churches, who in point of orthodoxy and faith, are second to none; the renowned synod of Dort, made up of eminent divines, called and commisionate from seven reformed states and kingdoms, besides these of the several provinces of the Netherlands. Since these, we say all of them stand for that special *fiducia*, confidence, or appropriating persuation of faith spoke of in the condemned passages of the Marrow, upon which this query is raised; the synod of Dort, besides the minds of the several delegates on this head, in their several suffrages anent the five articles, declaring themselves plainly both in their final decisions concerning the said articles, and in their solemn and ample approbation of the Palatine catechism, as agreeable to the word of God in all things, and as containing nothing that ought to be either altered or amended: Which catechism

catechism being full and plain, as to this persuasion of faith, has been commented upon by many great divines, received by most of all the reformed churches, as a most excellent compend of the orthodox Christian doctrine; and particularly by the church of Scotland, as the reverend Mr. Robert Wodrow, lately told his present majesty King George, in the dedication of his history: And since we, with this whole church and nation are, by virtue of the awful tie of the oath of God in our National Covenant, bound ever to abhor and detest the Popish “general and doubtful faith, with all the erroneous decrees of Trent;” among which (in opposition to the special *fiducia* of faith therein condemned) this is established; being by Protestants, so called, mainly for their denying and opposing the confidence and persuasion of faith, with application to one’s self, now in question; by which renunciation our forefathers, no doubt, pointed at, and asserted to be held and professed as God’s undoubted truth and verity, that particular and confident, or assured faith, then commonly known and maintained in this church, as standing plain and express in her standards; to the profession and defence of which, they in the same covenant promising and swearing by the great name of the Lord our God, bound themselves and us: And since the same persuasion of faith, however the way of speaking on that head is come to be somewhat altered, was never by any judicatory of a reformed church, until now, denied or condemned. Considering all these things, we say, and of what dangerous consequence such a judicial alteration may be, we cannot, we dare not consent unto the condemnation of that point of doctrine: For we cannot think of charging error and delusion in a matter of such importance, upon so many Protestant divines, eminent for holiness and learning; upon the Protestant churches; and upon our own forefathers, so signally owned of the Lord; and also on the standards of Protestant doctrine in this church,

church, for nigh an hundred years after her reformation : Else, if we should thus speak, we are persuaded we would offend against the generation of his children. Nor can it ever enter into our minds, that the famous Assembly of Westminster had it so much as once in their thoughts to depart in this point from the doctrine of their own, and of this church, which they were all of them by the strongest ties bound to maintain : Or to go off from the synod of Dort, which had but so lately before them settled the Protestant principles as to doctrine ; and by so doing, yield up to Socinians, Arminians, and Papists, what all of them have a mortal aversion to, namely, the special *fiducia*, or appropriating persuasion of faith, which Protestant divines before and since that time, contended for to their utmost, as being not only a precious truth, but a point of vast consequence to religion. And we are sure, the Assemblies of this church understood, and received their Confessions and Catechisms, Larger and Shorter, as intirely consistent with our Confessions and Catechisms, before that time, as we have already made evident in our Representation, from the acts of Assembly, receiving and approving the Westminster Confession and Catechisms.

Answer, *2do*, It is to be considered, that most of the words of the Holy Ghost made use of in the Old and New Testament, for expressing the nature of faith and believing, do import the confidence or persuasion in question : And that confidence and trust in the Old Testament, are expounded by faith and believing in the New ; and the same things attributed to the former ; that diffidence and doubting are in their nature, acts and effects, contrary to faith : that, peace and joy are the native effects of believing : that the promises of the gospel, and Christ in his priestly office therein held forth, are the proper object of justifying faith : that, faithfulness in God, and faith in the believer, being relatives, and the former the ground of the latter, our

faith should answer to his faithfulness, by trusting to his word of promise for the sake of it : That, it is certain, a believer in the exercise of justifying faith, does believe something with reference to his own salvation, upon the ground of God's person whatsoever, does, or can believe ; which if it be not to this purpose, that now Christ is and will be a Saviour to him, that he shall have life and salvation by him, we are utterly at a loss to conceive what it can be : That, persuasion, confidence, and assurance, are so much attributed to faith in the scripture, and the saints in scripture ordinarily express themselves in their addresses to God, in words of appropriation : And finally, That according to our Larger Catechism, faith justifies a sinner in the sight of God, as an instrument, receiving and applying Christ, and his righteousness held forth in the promise of the gospel, and resteth thereupon for pardon of sin, and for the accepting and accounting one's person righteous before God for salvation ; the which, how faith can do without some measure of the confidence or appropriating persuasion we are now upon, seems extreme hard to conceive. Upon these considerations, and others, too long to be here inserted, we cannot but think, that confidence, or trust in Jesus Christ, as our Saviour, and the free grace and mercy of God in him as crucified, offered to us in the gospel for salvation (including justification, sanctification, and future glory) upon the ground and security of the divine faithfulness, plighted in the gospel promise ; and upon the warrant of the divine call and command to believe in the name of the Son of God : Or, which is the same in other words, A persuasion of life and salvation, from the free love and mercy of God, in and through Jesus Christ ; a crucified Saviour offered to us upon the security and warrant aforesaid, is the very direct, uniting, justifying and appropriating act of faith, whereby the convinced sinner becomes possessor of Christ, and his saving benefits, instated in God's covenant and family :

mily : Taking this always along, as supposed, that all is set home and wrought by the Holy Spirit, who brings Christ, his righteousness, salvation, and wholefulness, nigh to us in the promise and offer of the gospel ; clearing at the same time our right and warrant to intermeddle with all, without fear of vicious intromission, encouraging and enabling to a measure of confident application, and taking home of all to our selves freely, without money, and without price.

This confidence, persuasion, or whatever other name it may be called by, we take to be the very same with what our Confession and Catechism call accepting, receiving, and resting on Christ offered in the gospel for salvation ; and with what polemic and practical divines call *fiducia specialis misericordiæ*, *fiducial application*, *fiducial apprehension*, *fiducial adherence*, *recumbence*, *affiance*, *fiducial acquiescence*, *appropriating persuasion*, &c. All which, if duly explained, would issue in a measure of this confidence or persuasion we have been speaking of. However, we are fully satisfied, this is what our fathers, and the body of protestant divines, speaking with the scriptures, called the *assurance of faith*. That once burning and shining light of this church, Mr. John Davidson, though in his catechism he desires faith by a *heartly assurance*, that our sins are *freely forgiven* us in Christ ; or, a sure persuasion of the heart, that Christ by his death and resurrection hath taken away our sins, and clothing us with his *own perfect righteousness*, has thoroughly restored us to the favour of God ; which he reckoned all one with a *heartly receiving of Christ offered in the gospel for the remission of sins* : Yet in a former part of the same catechism, he gives us to understand what sort of assurance and persuasion it was, he meant, as follows ; “ And certain it is, *says he*, that both the “ inlightning of the mind to acknowledge the truth “ of the promise of salvation to us, in Christ ; and “ the sealing up of the certainty thereof in our hearts

“and minds, (of the whilk twa parts, as it were, “faith consists) are the works and effects of the “Spirit of God.” In like manner, in our Confession of Faith *, it is called, “An assured faith in “the promise of God, revealed to us in his word; “by which faith we apprehend Christ Jesus, with “the graces and benefits promised in him.——
 “This faith, and the assurance of the same proceeds “not from flesh and blood.” And in our first catechism, commonly called, Calvin’s catechism, faith is defined by a sure persuasion and stedfast knowledge of God’s tender love towards us, according as he has plainly uttered in the gospel, that he will be a Father and Saviour to us, through the means of Jesus Christ. And again, faith which God’s Spirit worketh in our hearts, assuring of God’s promises made to us in his holy gospel. In the Summula Catechismi, or Rudimenta pietatis, to the Question *Quid est fides?* The Answer is, *Cum mihi persuadeo Deum me omnesque sanctos amare, nobisque Christum cum omnibus suis bonis gratis donare;* and in the margin, *Nam in fide duplex persuasio, 1. De amore Dei erga nos. 2. De Dei beneficiis qua ex amore fluunt, Christo nimirum, cum omnibus suis bonis, &c.* And to that Question, *Quomodo fide percipimus, & nobis applicamus corpus Christi crucifixi?* The Answer is, *Dum nobis persuademus Christi mortem & crucifixionem non minus ad nos pertinere quam si ipsi nos pro peccatis nostris crucifixi essemus. Persuasio autem hæc est veræ fidei.* From all which it is evident, they held, that a belief of the promises of the gospel, with application, to one’s self, or a confidence in a crucified Saviour, for a man’s own salvation, is the very essence of justifying faith; or, that we become actually possessed of Christ, remission of sins, &c. in and by the act of believing, or confidence in him, as above explained. And this with them was the assurance of faith, which widely differs from the Antinomian sense of the assurance

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or persuasion of faith, which is, that Christ, and pardon of sin, are ours, no less before believing than after; a sense which we heartily disclaim.

Whether, these words in the query, viz. *Or, is that knowledge a persuasion included in the very essence of that justifying act of faith?* be exegetic of the query; We answer, That we have already explained the persuasion of faith by us held, and do think, that in the language of faith, though not in the language of philosophy, knowledge and persuasion, relating to the same object, go hand in hand in the same measure and degree.

It is evident, That the confidence or persuasion of faith, for which we plead, includes, or necessarily and infallibly infers consent and resting. together with all the blessed fruits and effects of faith, in proportion to the measure of it. And that we have mentioned consent, we cannot but be the more confirmed in this matter, when we consider, That such a noted person as Mr. Baxter, though he had made the marriage consent to Christ, as King and Lord, the formal act of justifying faith, as being an epitome of all gospel-obedience, including and binding to all the duties of the married state, and so giving right to all the privileges; and had thereby, as well as by his other dangerous notions about justification and other points connected therewith, scattered through his works, corrupted the fountain, and endangered the faith of many; yet, after all, came to be of another mind, and had the humility to tell the world so much: For Mr. Cross informs us *, That Mr. Baxter, in his little book against Dr. Crisp's error, says, "I formerly believed the formal nature of faith to ly in consent; but now I recant it: I believe (*says he*) it lies in trust; this makes the right to ly in the object; for it is, I depend on Christ as the matter or merit of my pardon, my life, my crown, my glory."

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* Sermon on Rom. iv. 2. page 148.

There are two things further, concerning this persuasion of faith, that would be adverted to: *One* is, That it is not axiomatical, but real, *i. e.* the sinner has not always, at his first closing with Christ, nor afterwards, such a clear, steady, and full persuasion that Christ is his, that his sins are forgiven, and he eventually shall be saved; as that he dare profess the same to others, or even positively assert it within himself: Yet, upon the first saving manifestation of Christ to him, such a persuasion and humble confidence is begotten, as is real and relieving, and particular as to himself, and his own salvation, and which works a proportionable hope as to the issue; though through the humbling impressions he has of himself, and his own guilt at the time, the awe of God's majesty, justice, and holiness on his spirit, and his indistinct knowledge of the doctrine of the gospel, with the grounds and warrants of believing therein contained, he fears to express it directly and particularly of himself. The *other* is, That, whatever is said of the habit, actings, strength, weakness, and intermittings of the exercise of saving faith, the same is to be said of this persuasion in all points. From all which, it is evident, the doubts, fears, and darkness, so frequently to be found in true believers, can very well consist with this persuasion in the same subject: For though they may be and often are in the believer, yet they are not of his faith, which in its nature and exercise is as opposite to them, as light is to darkness, the flesh to the spirit; which though they be in the same subject, yet as contrary the one to the other, Gal. v. 17. And therefore faith wrestles against them, though with various success, it being sometimes so far overcome and brought at under by the main force, and much superior strength of prevailing unbelief, that it cannot be discerned more than the fire is, when covered with ashes, or the sun, when wrapt up in thick clouds. The confidence and persuasion of faith, being in many, at first especially, but as the grain of mustard-seed cast into
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the ground, or like a spark amidst the troubled sea of all manner of corruption and lusts, where the rowling waves of unbelieving doubts and fears, hellish temptations and suggestions, and the like, moving on the face of that depth, are every now and then going over it; and, were there not a divine hand and care engaged for its preservation, would effectually extinguish and bury it: What wonder that in such a case it many times cannot be discerned? Yet will it still hold so much of the exercise of justifying faith, so much persuasion. Yea, not only may a believer have this persuasion, and not know of it for the time (as say Collins, Roberts, Amesius, and others, who distinguish the persuasion from the sense of it) but he, being under the power of temptation and confusion of mind, may resolutely deny he has any such persuasion or confidence; while it is evident to others at the same time, by its effects, that he really has it: For which, one may, among others, see the holy and learned Mr. Halyburton, in his Inquiry into the nature of God's act of justification*. And if one would see the consistence of faith's persuasion with doubting, well discoursed and illustrated, he may consult Downhame's Christian warfare†. But we

Answer 3dly, There is a full persuasion and assurance, by reflection, spiritual argumentation, or inward sensation, which we are far from holding to be of the essence of faith; but this last, being mediate, and collected by inference, as we gather the cause from such signs and effects as give evidence of it, is very different from that confidence or persuasion, by divines called the *assurance of faith*. Sanctification, says Rutherford, does not evidence justification, as faith doth evidence it, with such a sort of clearness, as light evidenceth colours, though it be no sign, or evident mark of them; but as smoke evidenceth fire, and as the morning star, in the east, evidenceth the sun will shortly rise; or as the streams
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prove there is a head-spring whence they issue; tho' none of these make what they evidence visible to the eye: So doth sanctification give evidence of justification, only as marks, signs, effects, give evidence of the cause. He calls it a light of arguing, and of heavenly logic, by which we know, That we know God, by the light of faith, because we keep his commandments. In effect, says he, "we know rather the person must be justified, in whom these gracious evidences are by hear-say, report, or consequence, than that we know, or see justification or faith itself in abstracto: But the light of faith, the testimony of the spirit by the operation of free grace, will cause us, as it were, with our eyes see justification and faith, not by report, but as we see the sun light. Again, he says, We never had a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. He (Cornwall) might have spared all his arguments, to prove that we are first assured of our justification by faith, not by good works; for we grant the arguments of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance by signs and effects, which is also divine." Further, as to the difference between these two kinds of assurance; the assurance of faith has its object and foundation without the man, but that of sense has them within him: The *assurance of faith* looks to Christ, the promise and covenant of God, and says, *This is all my salvation, God has spoken in his holiness, I will rejoice*: But the *assurance of sense* looks inward at the works of God, such as the person's own graces, attainments, experiences, and the like: The *assurance of faith* giving an evidence to things not seen, can claim an interest in, and plead a saving relation to a hiding, withdrawing God; Zion said, *My Lord hath forgotten me*; and the spouse, *I opened to my beloved; but my beloved had withdrawn himself, and was gone*: So he may be a forgetting and withdrawing God to my

my feeling; and yet to my faith, my God, and my Lord, still, says holy Rutherford; even as the wife may believe the angry and forsaking husband, is still her husband. But, on the other hand, the assurance of sense is the evidence of things seen and felt. The one says, *I take him for mine*; the other says, *I feel he is mine*: The one says with the church, *My God* (though he cover himself with a cloud, that my prayer cannot pass through, yet) *will hear me*: The other, *My God has heard me*: The one says, *He will bring me forth to the light, and I shall behold his righteousness*; The other, *He has brought me forth to the light, and I do behold his righteousness*: The one says, *Though he should kill me, yet will I trust in him*; the other, *He smiles and shines on me, therefore will I love him and trust in him*.

Upon the whole, we humbly conceive, Were the nature and grounds of faith's persuasion more narrowly and impartially, under the guidance of the spirit of truth, search'd into, and laid open; it would instead of discouraging weak Christians exceedingly tend to the strengthening and increase of faith; and consequently have a mighty influence on spiritual comfort, and true gospel-holiness, which will always be found to bear proportion to faith, as effects do to the efficacy and influence of their causes.

Query IX. What is that act of faith, by which a sinner appropriates Christ, and his saving benefits to himself?

Answ. This question being plainly and fully answered, in what is said on the immediately foregoing, we refer thereto, and proceed to the tenth.

Query X. Whether the revelation of the divine will in the word, affording a warrant to offer Christ unto all, and a warrant to all to receive him, can be said to be the Father's making a deed of gift and grant of Christ unto all mankind? Is this grant made to all man-

kind by sovereign grace? And, whether is it absolute or conditional?

Ans. Here we are directed to that part of our Representation, where we complain that the following passage is condemned, *viz.* "The Father hath made a deed of gift or grant unto all mankind, that whosoever of them shall believe in his Son, shall not perish;" and where we say, "That this treatment of the said passage seems to incroach on the warrant aforesaid, and also upon sovereign grace, which hath made this grant, not to devils, but to men, in terms than which none can be imagined more extensive *;" agreeable to what we have already said in our Representation. We answer to the first part of the question, that by the deed of gift or grant unto all mankind, we understand no more than the revelation of the divine will in the word, affording warrant to offer Christ to all, and a warrant to all to receive him: For although we believe the purchase and application of redemption to be peculiar to the elect, who were given by the Father to Christ in the counsel of peace; yet the warrant to receive him is common to all: ministers, by virtue of the commission they have received from their great Lord and Master, are authorized and instructed to go to preach the gospel to every creature, *i. e.* to make a full, free and unhampered offer of him his grace, righteousness, and salvation, to every rational soul, to whom they may in providence have access to speak. And though we had a voice like a trumpet, that could reach all the corners of the earth, we think we would be bound, by virtue of our commission, to lift it up, and say, 'To you, O men, do we call, and our voice is to the sons of men. God hath so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life,' John iii. 16. And although this deed of gift and grant, 'That whosoever believeth in Christ shall not perish, &c.

is neither in our Representation, nor in the passages of the book condemned on that head, called a *Deed of gift, and grant of Christ*; yet, being required to give our judgment in this point, we think, that agreeable to the holy scriptures it may be so called, as particularly appears from the text last cited, John iii. 16. where, by the *giving of Christ*, we understand not only his eternal destination by the Father, to be the Redeemer of an elect world, and his giving him unto the death for them, in the fulness of time; but more especially, a giving of him in the word, unto all, to be received and believed in: The giving here, cannot be a giving in possession, which is peculiar only unto them, who actually believe, but it must be such a giving, granting, or offering, as warrants a man to believe or receive the gift; and must therefore be anterior to actual believing: This is evident enough from the text itself; He gave him, *That whosoever believeth in him, should not perish, &c.* The context also, to us, puts it beyond controversy; the brazen serpent was given, and lifted up as a common good to the whole camp of Israel, that whosoever in all the camp, being stung by the fiery serpents, looked thereunto, might not die but live: So here, Christ is given to a lost world, in the word, that whosoever believes in him should not perish, &c. And in this respect, we think, Christ is a common Saviour, and his salvation is a common salvation; and it is *glad tidings of great joy, unto all people*, that unto us (not to angels that fell) this *Son is given*. and this *Child is born*, whose name is called *Wonderful, &c.* Isa ix. 6.

We have a scripture also to this purpose, John vi. 32. where Christ speaking to a promiscuous multitude, makes a comparison between himself and the manna that fell about the tents of Israel in the wilderness, says, *My Father giveth you the true bread from heaven*. As the simple raining of the manna about their camp, is called a *giving* of it, verse 31. before it was tasted, or fed upon; so the very re-

velation and offer of Christ is called (according to the judicious Calvin on the place) a *giving* of him, e're he be received and believed on.

Of his *giving* of Christ to mankind lost, we read also, 1 John v. 11. 'And this is the record that 'God hath given unto us eternal life, and this life 'is in his Son.' This *giving* in the text, is not, we conceive, a giving in possession, in greater or lesser measure; but a *giving* by way of grant and offer, whereupon one may warrantably take possession, and the party to whom is not the election only, but lost mankind: For the record of God here, must be such a thing as warrants all to believe on the Son of God. But it can be no such warrant, to tell, *That God hath given eternal life to the elect*; for the making of a gift to a certain select company of persons, can never be a warrant for all men to receive or take possession of it. This will be further evident, if we consider, That the great sin of unbelief lies, in not believing this record of God; *he that believes not, hath made God a liar*, (says the apostle, ver. 10. *because he believes not the record that God gave of his Son*; and then it followeth, ver. 11. *And this is the record, that God hath given to us eternal life, &c.* Now, are we to think, that the rejecting of the record of God is a bare disbelieving of this proposition, *That God hath given eternal life unto the elect*? No surely; for the most desperate unbelievers, such as Judas, and others, believe this; and their belief of it adds to their anguish and torment; Or, do they by believing this, set to their seal that God is true? No, they still continue, notwithstanding of all this, to make him a liar, *in not believing this record of God*, That to lost mankind, and to themselves in particular, God hath given eternal life, by way of grant, so as they, as well as others, are warranted and welcome; and every one to whom it comes, on their peril, required by faith to receive, or take possession of it. By not receiving this gifted and offered remedy, with application and appropriation, they
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fly in the face of God's record and testimony; and therefore do justly and deservedly perish, seeing the righteousness, salvation, and kingdom of God, was brought so near to them, in the free offer of the gospel, and yet they would not take it. The great pinch and strait, we think, of an awakened conscience, does not lie in believing, *that God hath given eternal life to the elect*; but in believing or receiving Christ, offered to us in the gospel, with particular application to the man himself, in scripture, called, *An eating the flesh, and drinking the blood of the Son of man*. And yet, till this difficulty be surmounted, in greater or lesser measure, he can never be said to believe in Christ, or receive and rest upon him for salvation. The very taking or receiving must needs presuppose a giving of Christ; and this giving may be, and is for the most part, where there is no receiving; but there can be no receiving of Christ for salvation, where there is not revelation of Christ in the word of the gospel, affording warrant to receive him, Rom x. 14. and then, by the effectual operation of the Spirit, persuading and enabling the sinner to embrace him upon this warrant and offer: *A man* (says the Spirit of God, John iii. 27.) *can receive nothing, except it be given him from heaven*. Hence, Mr. Rutherford, in his *Christ dying and drawing*, &c. page 442, says, "That reprobates have as fair a warrant to believe as the elect have."

As to the second part of this question, *to wit*, "Is this grant made to all mankind by sovereign grace? And whether is it absolute or conditional?" We answer, That this grant made in common to lost mankind, is from sovereign grace only; and it being ministers warrant to offer Christ unto all, and people's warrant to receive him, it cannot fail to be absolutely free; yet, so as none can be possessed of Christ and his benefits till by faith they receive him.

Query XI. *Is the division of the law, as explained and applied in the Marrow, to be justified, and which cannot be rejected without burying several gospel-truths?*

Answ. We humbly judge, the tripartite division of the law, if rightly understood, may be admitted as orthodox; yet, seeing that which we are concerned with, as contained in our Representation, is only the division of the law, into the *law of works* and the *law of Christ*: we say, That we are still of opinion, that this distinction of the law is carefully to be maintained; in regard that by the *law of works*, we, according to the scripture, understand the *covenant of works*, which believers are wholly and altogether delivered from, although they are certainly under the law of the ten commands in the hand of a Mediator: And if this distinction of the law thus applied, be overthrown and declared groundless, several sweet gospel-truths must unavoidably fall in the ruins of it. For instance, if there be no difference put between the law as a *covenant*, and the law as a *rule of life* to believers in the hand of Christ; it must needs follow, That the law still retains its covenant-form with respect to believers, and that they are still under the law in this formality, contrary to scripture, Rom. vi. 14. and vii. 1, 2, 3. and to the Confession of Faith, chap. 19. §. 6. It would also follow, That the sins of believers are still to be looked upon as breaches of the covenant of works; and consequently, that their sins not only deserve the wrath and curse of God (which is a most certain truth) but also makes them actually liable to the wrath of God, and the pains of hell for ever; which is true only of them that are in a state of black nature, Lesser Catechism, Quest. 19. and contrary to Confession of Faith, Chap. 19. §. 1. It will likewise follow, That believers are still to eye God as a vindictive and wrathful Judge, though his justice be fully satisfied in the death and blood of their blessed Surety, apprehended by faith. These and many other sweet
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gospel-truths, we think, fall in the ruins of the fore-said distinction condemned as groundless.

Query XII. *Is the hope of heaven and fear of hell to be excluded from the motives of the believer's obedience? And if not, how can the Marrow be defended, that expressly excludes them, though it should allow of other motives?*

Ans. Here we are referred to the third particular head, wherein we think the Marrow injured by the Assembly's act, which for brevity's sake we do not transcribe: But, agreeable both to our Representation and the scope of the Marrow: We answer, That, taking heaven for a state of endless felicity, in the enjoyment of God in Christ, we are so far from thinking, that this is to be excluded from being a motive of the believer's obedience, that we think it the chief end of man, next to the glory of God, Psal. lxxiii. 25. *Whom have I in heaven but thee?* &c. Heaven, instead of being a reward to the believer, would be a desolate wilderness to him, without the enjoyment of a God in Christ; the Lord God and the Lamb are the light of that place; God himself is the portion of his people, he is their shield, and exceeding great reward. The very Cope-stone of the happiness of heaven lies in being *for ever with the Lord, and in beholding of his glory*; and this indeed the believer is to have in his eye, as the recompence of reward, and a noble motive of obedience: But, to form conceptions of heaven, as a place of pleasure and happiness, without the former views of it, and to fancy that this heaven is to be obtained by our own works and doings, is unworthy of a believer, a child of God, in regard it is slavish, legal, mercenary, and carnal.

As for the fear of hell its being a motive of the believer's obedience, we reckon it one of the special branches of that glorious liberty wherewith Christ hath made his people free, that they yield obedience to the Lord; not out of slavish fear of hell and
 wrath,

wrath, but out of a child-like love and willing mind, Confess. Chap. 20. §. 6. "Christ hath delivered us out of the hands of our enemies, that we might serve him without fear, in holiness and righteousness, all the days of our lives," Luke i. 74, 75. A filial fear of God, and of his fatherly displeasure, is worthy of the believer being a fruit of faith, and of the spirit of adoption; but a slavish fear of hell and wrath, from which he is delivered by Christ, is not a fruit of faith but of unbelief. And in so far as a believer is not drawn with love, but driven on in his obedience with a slavish fear of hell, we think him, in so far, under a spirit of bondage. And judging this to be the Marrow's sense of rewards and punishments with respect to a believer, we think it may and ought to be defended.

And this doctrine which we apprehend to be the truth, stands supported, not only by scripture and our Confession of Faith, but also by the suffrages of some of our soundest divines: For instance Mr. Rutherford *; "Believers (says he) are to be sad for their sins, as offensive to the authority of the Lawgiver and the love of Christ, though they be not to fear the eternal punishment of them;" for sorrow for sin, and fear for sin, are most different to us. Again, says the same author †, "servile obedience, under apprehension of legal terror, was never commanded in the spiritual law of God to the Jews, more than to us" Durham, (*loco citato*) "The believer (says he) being from the law as a covenant, his life depends not on the promises annexed to the law, nor is he in danger by threatnings adjoined to it, both these to believers being made void through Christ." And to conclude, We are clear of Dr. Owen's mind, anent the use of the threatnings of everlasting wrath with reference unto believers, who, tho' he owns them to be declarative of God's hatred of sin, and his will to

* Christ dying and drawing, &c. page 513.

† Trial and triumph, old edit. page 107.

to punish it ; yet, in regard the execution of them is inconsistent with the covenant, and God's faithfulness therein, says, " The use of them cannot be to beget in believers an anxious, doubting, solicitous fear about the punishment threatned, grounded on a supposition that the person fearing shall be overtaken with it, or a perplexing fear of hell-fire ; which, though it oft-times be a consequence of some of God's dispensations towards us, of our own sins, or the weakness of our faith, is not anywhere prescribed unto us as a duty, nor is the ingenerating of it in us, the design of any of the threatnings of God." His reasons, together with the nature of that fear, which the threatnings of eternal wrath ought to beget in believers, may be viewed among the rest of the authorities.

These are some thoughts that have offered to us upon the queries, which we lay before the reverend commission, with all becoming deference, humbly craving, That charity, which thinketh no evil, may procure a favourable construing of our words, so as no sense may be put upon, nor inference drawn from them, which we never intended. And, in regard the tenor of our doctrine, and our aims in conversation, have (tho' with a mixture of such sinful weakness) been sincerely pointed at the honour of the Lord Jesus, as our King, as well as Priest, as our sanctification, as well as our righteousness ; We cannot but regret our being aspersed, as *turning the grace of our God into lasciviousness*, and casting off the obligation of the holy law of the ten commands ; being persuaded that the damnation of such, as either do or teach so, is just and unavoidable, if mercy prevent it not. But now, if, after this plain and ingenious declaration of our principles, we must still ly under the same load of reproach, it is our comfort, that we have the testimony of our consciences clearing us in that matter, and doubt not the Lord will in due time bring forth our righteousness as the light, and our judgment as the noon-day.' We only add, That

we adhere to our Representation and Petition in all points; and so much the rather, that we have already observed the sad fruits, and bad improvement made of the Assembly's deed, therein complained of.

These answers, contained in this and the sixteen preceding pages, (*viz.* of the manuscript given in) are subscribed at Edinburgh, March 12th, 1722, by us,

The Names of the SUBSCRIBERS, both of the Papers given in Nov. 9th, 1721, and of the preceding Answers.

Mr. James Hog	} Minister of the Gospel at	{ Carnock.
Thomas Boston		{ Etterick.
John Williamfon		{ Innerask
James Kid		{ Queensferry.
Gabriel Wilfon		{ Maxton.
Ebenezer Erskine		{ Portmoak.
Ralph Erskine		{ Dumfermline.
James Warlaw		
Henry Davidfon		{ Galashiels.
James Bathgate		{ Orwel.
William Hunter		{ Lillisleaf.

N. B. Mr. John Bonar Minister of the Gospel at Torphichen, being detained by indisposition could neither attend when the Queries were given, nor the Answers returned.

A P A P E R containing the Authorities of many eminent Divines, with respect to the former QUERIES, and which was given in to the COMMISSION, in a Schedule apart from the subscribed ANSWERS.

Authorities relating to the first Query, and the Answers made thereunto.

P EMBLE's works in folio, page 219. For although by a synecdoche of the chief and most excellent part, the whole doctrine and ministry of Christ and his apostles, with their successors, be called the doctrine of the gospel: yet all things which they preached and wrote is not the gospel properly so called: But as Moses chiefly delivered the law unto the Jews, though yet withal he wrote of Christ, and so in part revealed unto them the gospel; so Christ and his ministers, tho' chiefly they preach the gospel, yet in its place they urge the law withal, as that which hath its singular use in furthering our Christian faith and practice: Wherefore, when we speak of the gospel as opposite to the law, it is a Jesuitical equivocation, to take it in this large sense, for the whole doctrine of Christ and his apostles, preached by them, and written for us in the book of the New Testament. This is in proper terms the gospel, viz. the special doctrine touching man's redemption and reconciliation with God, by means of Jesus Christ; the revelation whereof was indeed *Ευαγγελιον*, the gladest tidings that were ever brought to the ears of mortal man; which gospel, in strict terms, the angels preached, Luke ii. 10, 11. and afterward Christ and his apostles fully explained the mystery of it to the world.

Ibidem, page 68. It is an error to affirm, That faith, which is the condition of the new covenant, is not commanded in the moral law, legal and evangelical; or the faith of Adam in innocence, and of man since the fall, is, for the substance of the grace, one and the same, viz. Credence and confidence of, and in all things whatsoever that God shall reveal unto man. The difference is only in the use and in the particular object. Now, Adam being commanded in all things to believe his Creator, whether revealed, or to be revealed, and having ability so to do, so that if God had told him of the mystery of the gospel, he would have believed it: We also are bound by the law of our creation, and so the moral law, to believe in Christ as soon as God reveals him. And page 165, 166. What work can be named, that is enjoined us in the New Testament, which is not also commanded us in that summary precept of the moral law, *Thou shalt love the Lord thy God with all thy heart*, &c. Luke x. 27. Deut. vi. 5.? What sin is there against the gospel, that is not a transgression of the law? If the gospel command charity, is it any other than that which the law commands? If the gospel command faith, doth not the law enjoin the same? You will say, No, it doth not command faith in Christ. I answer, It doth: For that which commands us in general to believe whatever God shall propose unto us, commands us also to believe in Christ, as soon as God shall make known, that it is his will we should believe in him. The gospel discovers to us the object, the law commands us the obedience of believing it. So, to be justified by the action of believing, is to be justified by works, and our own righteousness.

Essenii compend. Cap. 11. Theff. ix. 11. pag. 427, 428. *Evangelicum quasi dicatur bonum nuntium*, &c. That is, The gospel is as much as to say, *good tidings*. It is a doctrine come from God, and many ways published by Christ and his ministers, concerning the remission of sins, righteousness, and eternal life to be had by faith in him for the salvation of the elect, and to shew forth the glorious mercy of God. Where it is properly and strictly taken, it brings the tidings of salvation in Christ, whence it is called *the gospel of peace*, Eph. vi. 15. and *of salvation*, Eph. i. 13. Some times it is taken more largely, in so far as it directs believers in their practice; applying also the law as a guide and rule, 1 Cor. xi. 28, 31. Phil. i. 27. James i. 25. and ii. 12. and Cap. 4. Theff. 24. page 40. *Supereſt dubium, an fides Evangelica*, &c. That is, There remains a doubt, if evangelical and saving faith may be rightly called a virtue or act of obedience commanded in the divine law? It is answered affirmatively, In regard that in the first command of the decalogue, we are to have a right knowledge and acknowledgment

ledgment of the one true God, and therefore ought to believe all things held forth and confirmed to us by his authority, which ought also to be extended to the gospel truths, on supposition of their being revealed. The gospel proposes objects to be believed, and adds promises so as we may the more cheerfully believe them : But the formal obligation why we should believe, that belongs to the law.

Chamierus Contr. Lib. 15. Cap. 4. §. 4, 7. *Dicimus evangelium quatenus significat legem fidei, &c.* That is, we say, the gospel, in so far as it signifies the law of faith, contains no law truly so called ; but only in so far, as taken in a large sense, it contains the whole preaching of the gospel, and because this universal preaching confirms and renews the authority of the law. As the law forgives no sins, because it punishes all, so the gospel, as the gospel punisheth no sins, because it forgives them. We allow of the arguments, which prove Christ to be a Lawgiver : But we deny that it follows, Christ is a Lawgiver ; therefore the gospel is a law, truly and properly so called.

Wendelinus Christ. theol. Lib. 1. Cap. 19. page 395. *Observandum, tribus modis dici & accipi evangelium, &c.* That is, we would notice, that the gospel is so called, and taken three ways, (1.) Most largely, for the book of the whole New Testament, or the whole doctrine of Christ and his apostles, in which sense the papists, for most part, understand it. (2.) Largely, for a doctrine, as well of grace and faith, as of repentance and new obedience, Rom. i. 1. 1 Cor. ix. 14. (3.) Strictly and properly, for the glad tidings of the gracious forgiveness of sins, for the merits of Christ apprehended by a true faith, Luke iv. 14. Matth. ix. 5. Rom. i. 12. and x. 15. Acts xv. 7. Gal. i. 6. For this is indeed these glad tidings of the yoke of the law-curse, its curse being taken off our necks, and of eternal life to be graciously given us by Christ.

Calvinus Inst. Lib. 2. Cap. 9 §. 2. *Porro, evangelium accipio, &c.* That is, Moreover I take the gospel for the clear manifestation of the mystery of Christ. Whence it follows, That taking the word gospel in a large sense, under it are comprehended all the testimonies which of old God gave to the patriarchs of his mercy and favour : But taken strictly, and by the way of eminence and excellency, I say, it is fitted for shewing forth the grace manifested in Christ, and depends on his authority, &c.

Maresius Syst. brev. Loc. 8. §. 11, 19, 20. *Atque (Evangelium) hic nobis sumitur, &c.* That is, And we take the gospel here, not for a true and authentic history of the birth, life, death, and resurrection of Christ, in which sense the four gospels are reckoned among the sacred writings, but for the acceptable and joyful doctrine of salvation and redemption

demption in Christ, which, for its constancy and unchangeableness, is called the everlasting gospel, Rev. xiv. 6. Yet on good grounds, we do deny to Papists and Socinians, that in the gospel, as such, there are contained either laws relating to practice, which Christ added to the law of Moses, since, on the contrary, *his yoke is easy, and his burden light*, Matt. xi. 30. and Christ added nothing to be practised by us, which we are not obliged unto even by the law of Moses itself: Or, that the righteousness of works, such as the law requires, is urged in the gospel, since the law of faith is in scripture expressly opposed to the law of works, Rom. iii. 27. Nor are the Arminians more orthodox than the Socinians, who imagine, that the three precepts, mentioned, Matt. xvi. 24. are properly evangelical, and no way contained in the law of God.

Altingius theol. problem. Loc. 11. page 536. *Evangelium generatim sumitur*, &c. That is, the gospel is generally taken for the doctrine of Christ and his apostle; and it is a doctrine, as of grace and faith, so of repentance and new obedience, Rom. ii. 16. 1 Cor. ix. 14. Mark xvi. 15. Matth. xxvii. 19. But more especially, it is a doctrine of grace, and of free remission of sins, by faith, for Christ's sake, Luke iv. 18. Isa. lxi. 1, 2. Matt. xi. 5. Rom. i. 16. and x. 5. This last sense of the word is the proper meaning of the gospel, which properly signifies glad tidings, or the doctrine of grace, Luke ii. 10. But the former sense is figurative or synecdochical.

The Professors of Leyden, synop. pur theol. Disp. 22. §. 1---6. *Vox evangelium denotat apud classicos autores*, &c. That is, the word *evangelium*, or *gospel*, with profane authors, signifies (1.) Any good or joyful tidings of any thing pleasing or desirable. (2.) The reward that was wont to be given to them who brought these good news. (3.) The sacrifices and prayers that were appointed to be offered to their gods, for good success in their affairs. In scripture, by way of eminence and excellency, it signifies the most happy and pleasant news of the comfortable coming of our Redeemer Jesus Christ, and is sometimes taken in a general, at other times in a special sense. When taken *generally*, it contains the gospel promise of Christ, and the accomplishment thereof, as Gal. iii. 6. But taken more *especially*, and when restricted to the coming of Christ it denotes, (1.) The history of Christ manifested in the flesh, as Mark i. 2. (2.) It is taken for the joyful doctrine and publication of the reconciliation of sinful men unto God, by the gracious pardon of their sins, purchased to him by the expiatory death of Christ, offered indefinitely to all, revealed to the poor in spirit, and to babes, but applied particularly to believers for their salvation, and that for the displaying the

the everlasting praise of divine mercy mixt with justice;
1 Cor. ix. 14, 15.

Witſius animad. iren. Cap. 15. §. 8, 9. *Atque hinc non difficulter terminari mihi poſſe videtur vexata quaestio, &c.* That is, and hence I think that much tossed question may be easily decided, viz. *If the gosp-l, or covenant of grace, has also a law peculiar to itself?* Indeed, if by the gospel we understand the whole body of that doctrine which was preached by Christ and his apostles, there is no doubt but whatever belongs to any duty, is not only repeated, but is also more clearly delivered in the gospel, and with stronger exhortations enforcing these duties, than ever was done by Moses and the prophets. And so far that part of evangelical doctrine may be called *the command of Christ, the law of Christ*, and the *perfect law of liberty*; for, why may not we boldly say what the Spirit of God has said before us? Certainly it wants not its own weight, what the apostle says of the New Testament. *It was established on better purposes.* Gr. *It was brought into the form of a law upon better promises*, Heb. viii. 6. For even the doctrine of faith is sometimes inculcated under the form of a command. But if we take the word *gospel* in a strict sense, as it is the formula or copy of the covenant of grace, which consists of mere promises, or the absolute discovery of salvation in Christ, then it properly prescribes nothing as duty, it requires nothing, it commands nothing, nay, not so much as believe, trust, hope in the Lord, and the like; but it relates and signifies to us, what God in Christ promises, and what he will, and is about to do. All prescribing of duty belongs to the law; as the reverend Voet, with others, have taught us, Disp. tom. 4. pag. 24, &c. And thus we must firmly maintain, if, with all the reformed, we would constantly defend the perfection of the law, as containing in it all the duties of holiness. Yet the law, as fitted to the covenant of grace, and agreeably thereto, being written in the hearts of the elect, commands them to embrace all things proposed to them in the gospel with an unfeigned faith, and to order their lives in a suitableness to that grace and glory. And therefore, when God, in the covenant of grace, promises to an elect sinner, faith, repentance, and consequently eternal life; then the law, whose obligation can never be loosed, and which extends itself to every duty, obliges the man to assent to that truth, viz. That he is highly to esteem the good things promised: that he is earnestly to desire, seek, and embrace them. Moreover, seeing the wonderful providence of God has ranged the promises in that order, that faith and repentance shall precede, and salvation shall follow after them, man, by the same law, is obliged to approve of, and love this divine disposal, nor is he

to promise salvation to himself, but in a way agreeing thereunto, &c.

Petrus van Mastricht theol. theor. pract. Lib. 3. cap. 1. §. 30. *Ut hactenus respectu hominis lapsi, &c.* That is, so that, in so far as they respect fallen man, they are contrary one to the other, they establish and destroy one another : so that he who is under the law, cannot be but under grace and the gospel ; nor can he who is under grace, be under the law, Rom. iv. 14, 15. and vi. 14. and vii. 1. and ix. 31. and x. 3. Gal. iii. 5. and v. 4. And therefore the gospel, as such, hath not a law ; even as the law, as such, has not a gospel ; although it be called the *law of faith*, Rom. iii. 27. and the performance of believing is called the *work of faith*, John vi. 29. which comes from this, That God requireth faith as the condition of the covenant of grace.

Turretinus, Vol. 2, Loc. 11. §. 4. *Nullum datur opus*, That is, there is no good action but what is contained in the moral law, and so falls under a precept, the law being indeed the most perfect rule of all righteousness and perfection. And---Loc. 14. §. 8, 9. *Recte tamen nostri, &c. i. e.* And yet, against the Papists and Socinians ; we justly deny that Christ is a legislator, in so far as a law-giver imports one who makes new laws, or new moral precepts, which are not contained in the moral law itself, nor have their foundation therein. Although faith in Christ, which is commanded in the gospel, may be called New, in respect of the object, which is revealed only by the gospel ; yet it belongs to the law, as to the act and obligation ; because we are bound to believe God, and every word he speaks. Repentance also belongs to the law, not as it was given to the first man, but as it was demanded to the sinner, and as manifested by the gospel, and that materially, if not formally, because it teacheth and prescribes the way and manner of repentance.

Anthony Burgess, vindic. legis, pag. 162, &c The gospel, taken strictly, is not a doctrine of repentance, but comprehends no more than the glad tidings of a Saviour. When faith and repentance are called evangelical commands, the word is used more largely, for the doctrine of Christ and his apostles ; but in a strict sense, it is only a promise of Christ and his benefits. The gospel makes known Christ ; and then the law, enlightened by the gospel, doth fix a command upon us to believe in Christ. It is true, learned men do sometimes call faith and repentance evangelical commands ; but then they use the word more largely, for the doctrine of Christ and his apostles : But, in a strict sense, it is only a promise of Christ and his benefits ; and in this sense, we may say, the gospel does not terrify nor accuse. Indeed, there are woeful threatnings to him that rejecteth Christ ;

yea,

yea, more severe than to him that refused Moses; but this ariseth from the law, joined in practical use with the gospel. This ariseth not from the nature of the gospel, but from the law that is inlightened by the gospel; so that he being already condemned by the law, for not believing in Christ, he needs not be again condemned by the gospel. The gospel works repentance by way of an object, not as a command: And it is from the law that we should shew our selves kind to him who loved us unto the death; so that the object is indeed from the gospel, but the command to be affected with his death, because of his kindness therein manifested, doth arise from God's law. Let therefore these who say, That the gospel will humble men, and break their hearts for their sins, take heed how this is true, by the gospel as an object, by the law as that which commands such affections to these objects.

Troughton, Luth. Rediv. Part i. pages 109, 110, 123. The command of trusting in God is a natural and perpetual command; yea, to trust in him for deliverance out of any misery and danger, is founded upon the law of nature: So to trust in him for deliverance from the curse, and for the gift of eternal life, when it is revealed and promised is also founded upon the law of nature, which teacheth us to trust in God's all-sufficiency and faithfulness, for all things that we want and he promiseth. So that the promise of life, by mercy, is new and evangelical; but the command of believing in it, is not properly new, but a natural command extended to a new promise.

Ratherford on the covenant, page 191. The law, as the law, commands faith in the superlative degree, as it doth all acts of obedience; and so doth it gospel-repentance.

Dickson Therap fac. page 65. *Ad officium credendi in Christum*, &c. That is, all who hear the gospel are bound, by the obligation of nature contained in the moral law, to the duty of believing in Christ, revealed in the gospel; because, by virtue of the command, he was obliged not only to believe every word of God revealed, but also every word that should be revealed. Who then can deny, that by the law of nature, man is obliged to believe God testifying, and to trust in God, offering himself as a friend and Father.

Durham on the commands, page 14. §. ult. Edit, Glasgow, 1677.

Henricus Altingius Theol. elenct. pag. 403, 422, 445, 459, 462, &c.

Authorities on the second Query.

PERKINS on Rev. iii. 12. God is no God to us out of Christ. First, He is a God to Christ, and then in him and by him unto us. To conceive God out of Christ, is to make God an idol in the brain.

Durham on the commands, page 3, 4. edit. Edin. Both ministers in preaching, and people in practising of the law, would carry with subordination to Christ. All our obedience to God ought still to run in that channel. He who is God the Law-giver, is the angel of Christ; and it is his word, Acts vii. 30, 31, 38. The predominant motive of our obedience in the covenant of grace, is not fear of wrath, nor the purchase of heaven by our holiness; but it is love and gratitude, and that not simply to God as Creator, but as Redeemer, as the text sheweth, *I have brought thee out of the house of bondage*. It is that we may set forth the praise of him who called us, and that we may glorify him that has bought us. Where duties have these qualifications, they are consistent with grace and subservient to it; but when those are wanted or excluded, Christ is wronged, and men turn legal, and in so far fall from, and overturn grace.

Trail, Stedfast adherence, pages 372, 373. If ever we set about the knowing of God, or thinking on him, or studying of him, we must do it all by Christ Jesus. There is nothing so hard to bring our hearts to: I know it well by my own, and every one that knows his own heart, will find it so: There is nothing so hard, as for a person to confine all his meditations and thoughts of God, unto those discoveries that are made of God in the face of Jesus Christ. There are some natural notions we have of God, and by the light of the word these are polished in a great many people; there upon you will find, that the religion of a great many folks (a great part of it) that bear their heads high in Christianity before men, lies wholly and altogether, if I may so call them, in a company of philosophical thoughts of the majesty, power, and attributes of God; and never a thought of God in Christ. Whenever a man thinks of God out of Christ, he enters immediately into a maze and labyrinth, and will be confounded, and wander inavoidably. *The light of the knowledge of the glory of God shines to us in the face of Christ Jesus*, 2 Cor. iv. 6. *If thou hast seen me, saith our Lord, thou hast seen the Father also: Believest thou this?* John xiv. 9.

Owen on the Person of Christ, page 86. Folio. We are not obliged to the observance of the moral law itself, as given in the hand of that Mediator, which gave it the formal

mal reason of a covenant to that people, and had other statutes and judgments inseparable from it : But the same law continues still in its original authority and power, which it had from the beginning, to oblige all indispensibly unto obedience. Howbeit, as the church of Israel, as such, was not obliged unto obedience unto the moral law, absolutely considered, but as it was given unto them peculiarly in the hand of a Mediator, that is, of Moses ; no more is the evangelical church, as such, obliged by the original authority of that law, but as it is confirmed unto us in the hand of our Mediator : This renders all our moral obedience evangelical : for there is no duty of it, but we are obliged to perform it in faith, through Christ, on the motives of the love of God in him ; of the benefits of his mediation, and the grace we receive by him ; whatever is otherwise done by us, is not acceptable to God : They do therefore for the most part deceive themselves and others, who talk so loudly about moral duties.—If the obligation they own, unto them, be only the original power of the moral law, or the law of our creation, and they are performed in the strength of that law unto the end of it, they are no way accepted of God : But if they intend the duties which the moral law requireth proceeding from, and performed by faith in Christ, upon the ground of the love of God in him, and grace received from him, then are the duties purely evangelical. And, although the law hath never lost, nor even can lose its original power of obliging us to universal obedience, as we are reasonable creatures ; yet is our obedience to it, as Christians, as believers, immediately influenced by its confirmation unto the evangelical church in the hand of our Mediator ; For God hath given unto the Lord Christ all power, in his name, to require this obedience from all that receive the gospel. Others are left under the original authority of the law, either as implanted in our natures at their first creation, as are the Gentiles ; or as delivered by Moses, and written in tables of stone, as it was with the Jews, Rom. ii. 12, &c. But as to them that are called unto the faith of the gospel, the authority of Christ doth immediately affect their minds and consciences ; he feeds, or rules his people in the strength of the Lord, in the majesty of the name of the Lord his God, Micah v. 4. All the authority and majesty of God is in him, and with him, Exod. xxiii. 20, &c.

Authorities on the third Query.

DURHAM on the commands, page 4. Glasgow. The law doth necessarily imply no more than *First*, To direct. *Secondly*, To command, enforcing that obedience by

authority. A covenant doth further necessarily imply promises made upon some condition, or threatnings added, if such a condition be not performed. Now, this law may be considered without the consideration of a covenant: For it was free to God to have added, or not to have added promises; and the threatnings, upon supposition the law had been kept, might never have taken effect, &c.

Burgess's Vind. legis, page 61. There are only two things that go to the essence of a law, and these are, 1. Direction; 2. Obligation. (1.) Direction, therefore a law is a rule; hence the law of the Lord is compared to light, &c. (2.) Obligation for therein lieth the essence of a sin, that it breaketh this law, which supposeth the obligatory force of it. In the next place, There are two consequents of the law, which are *ad bene esse*, that the law may be better obeyed; and this indeed turneth the law into a covenant. 1. The sanction of it by way of promise, that is a mere free thing: God, by reason of that dominion which he had over man, might have commanded his obedience, and yet never made a promise of eternal life unto him. 2. As for the other consequent act of the law, to curse and punish, this is but an accidental act, not necessary to a law; for it comes in upon supposition of transgression.—A law is a complete law, obliging, though it do not actually curse; as in the confirmed angels, it never had any more than obligatory and mandatory acts upon them. For that they were under a law is plain, because otherwise they could not have sinned; for, *where there is no law, there is no transgression.*

Authorities on the fourth Query.

BURGESS Vind. legis, page 61. It is good here to notice a fundamental error of the Antinomians, about a law in general; for they conceive it to be impossible but that the damning act of a law must be, where the commanding act of a law is. A law implies no more in its nature but direction and obligation: To curse and punish are only accidental acts, not necessary to a law; a law is a complete law, obliging, though it do not actually curse. And page 53. It will not follow from the believer's freedom from the actual curse and condemnation, that there is no law, because it doth not curse; for it is a good rule of divinity, *A remotione actus secundi in subiecto impedito, non valet argumentum ad remotionem actus primi*: From the removal of an act or operation, the argument doth not hold to the removal of the thing itself: As it did not follow, the fire did not burn the three worthies, therefore there was no fire: And if that could be in natural agents, which work natural-

y, how much rather in moral causes, such as the law of condemnation, which works according to the appointment of God? And, page 213. Some parts of the law may be abolished, and yet not the whole nature of it: For there is in the law these parts, (1.) The commands. (2.) The promises of life to him that doth them. (3.) The threatenings of eternal wrath to him that faileth in the least. Now, the moral law, though it be abrogated in respect of the two latter to a believer; yet, in respect of the former, it doth still abide, yea, and will continue in heaven itself. And we have already proved against the Antinomians, That one part of the law may abide, when the other doth not.

Rutherford, Christ dying and drawing, &c. pages 22, 23. Antinomians say, Sin remaining sin essentially, must have a condemning power, so as it is impossible to separate the condemnatory power of the law from the mandatory commanding power of it. The condemnatory power of the law is removed in Christ to all that are in him. And Sur. of Spir. Antich. page 27. The law, as it condemneth and curseth is to a believer a mere passive and naked stander by, and hath no activity, nor can it act in that power upon any that are in Christ: As the law of Spain is merely passive, in condemning a free-born man dwelling in Scotland.

Authorities on the fifth Query.

GILLESPIE on the covenant, page 217. To be freed from the law as a covenant of works, is a favour bestowed upon none but them that are in Christ, who cancelled that hand writing *sub ratione pacti*, though it remaineth yet *sub ratione pedagogi, regulæ Fræni & Speculi*, for divers uses. The scripture doth often bear witness to this, Rom. vi. 14, and vii. 1, 2, 3. Now, if none be freed from the law as a covenant, but only they that are in Christ, then all unregenerate men are under the law as a covenant of works.

Dickson, Therap. fac. page 115. Both the obligation to give obedience, and the obligation to the underly punishment, do stand together, while a man is not absolved from the covenant of works, by entering into a new covenant, whereby the debt is paid, and the sinner is absolved.

Owen on communion with God, page 184. Christ's coming under the law, Gal. iv. 5. signifies his coming to be obedient to it; so our being under the law there, imports not only our being obnoxious to the penalties, but bound to all the duties of it. That this is our being under the law the apostle confirms, verse 21. *Tell me, ye that desire to be under the law*, It was not the penalty of the law they desired

fired to be under, but to be under it in respect of obedience to the law. This cannot be the law of creation, seeing Christ came to deliver us from it.

Owen on justification, pag. 350, 351.

Rutherford, Christ dying and drawing, page 580.

Authorities on the sixth Query.

CALVIN, Institut. Lib. 2. cap. 9. §. 3. *Nec vero aliter Christo fruimur, &c.* That is, neither do we enjoy Christ any other way, but in so far as we embrace him, clothed with his own promises: Whence it is, that he indeed dwells in our hearts, though we wander from him; because we walk by faith, not by sight. Nor is there any mutual discord betwixt these two, that in Christ we possess whatever belongs to an heavenly life, and yet faith is the viewing of the good things that are not seen. Idem, Ibidem, Lib. 3. cap. 15. §. 5. *Nec dum finis, &c.* That is, Nor is that all, for being so made partakers of him, although we are in ourselves fools, yet, in God's sight, he is wisdom for us; tho' we be sinners, he is righteousness for us; tho' we be unclean, he is purity for us; though we be weak and helpless, and exposed to Satan, yet all that power in heaven and earth that is given to him, is ours, whereby, for us, he bruises the devil. and breaks the gates of hell: Although, as yet, we carry about with us a body of death, yet he is life to us. Briefly, all things that are his are ours; and we in him have all things, and in ourselves we have nothing. Whence it is evident, that we have all things in Christ (whose are all things) and nothing in ourselves.

Burgefs, Vindic. legis, page 226. The moral law, even taken rigidly, as it doth require perfect obedience, and condemneth those that have it not, doth not exclude a Christ. It requireth indeed a perfect righteousness of our own, yet if we bring the righteousness of a Surety, though this be not commanded by the law, yet it is not against the law, or excluded by it; otherwise it would have been injustice in God, to have accepted of Christ our Surety for us.

Brown on justification, page 27. cap. 5. §. 2.

Authorities on the seventh Query.

AMESIUS. Bellar. enervat. Tom. 4. Lib. 6. cap. 6. *Nos non negamus bona opera ullum relationem ad salutem habere, &c.* That is, we do not deny good works to have any relation to salvation; for they have the relation of

of a consequent, adjunct and effect of that salvation already received (as they speak) and also the relation of an adjunct, antecedent to, and disposing for that salvation which is to come; as also of an evidence confirming our confidence and hope of salvation: But we deny that any works of ours can be the meritorious cause of our justification and salvation.

Paræus in Ursin. Cat. Quest. 91. §. 5. *Questio hic mota est, &c.* That is, here a question is moved, *Whether good works be necessary to salvation?* Some plainly maintain that they are; others say, they are destructive of salvation: both ways of speaking are ambiguous and scandalous, and especially the last (*viz.* that they are pernicious)—Good works are necessary to salvation, not as the cause is necessary in order to produce the effect, or, as the merit to procure the reward; but as a part of salvation itself, or as the antecedent to its consequent, or as a mean without which the end cannot be had. It may be indeed said, by the same reason, that they are necessary to righteousness, or in order to justification; or, they are necessary to be in those that are to be justified, that is, as a consequent of justification, where-with regeneration is inseparably connected. But I would not use such ways of speaking; and that because, 1. They are ambiguous; 2. They beget contentions, and give an hand for wrangling to adversaries; And 3. The scripture, with which we should speak, doth not use these ways of speaking. It is more safe to say, Good works are necessary in such as are justified, and shall be saved.

Maresius, System. brev. Loc. 12. §. 13. *Non sunt tamen necessaria, &c.* That is, Yet they (*viz.* good works, or holiness) are not necessary, by either a necessity of merit, or efficient cause, whether principal or instrumental, properly so called, and as having an influence on procuring salvation; Or, as others say, they have a necessity of presence, but not of efficiency; for they are (as Bernard says well) the way to the kingdom, but not the cause of reigning: they are also the means of transition, by or through which we go to happiness, but not of efficiency, or the means whereby it is obtained.

Bucanus, Institut. theol. Loc. 32. §. 37. *Suntne bona opera necessaria ad salutem, &c.?* That is, are not good works, or holiness, necessary to salvation, or eternal happiness? The question is ambiguous: For if it have this sense that our good works or holiness are necessary to salvation, so as they are the cause, or are meritorious of righteousness, salvation, and eternal life, then and in that sense it is false: But if it be so understood, that new obedience is necessary as it is a debt, an obedience, and an effect necessarily, following upon our reconciliation to God, then it is true.

Hel.

Helvetican Confession, chap. 16. Parag; 5, 7. *Damnamus itaque omnes qui bona opera contemnunt*, That is, Therefore we condemn all those who despise good works (or holiness) and babble against them; as if they were useless, and not to be regarded. In the mean time, as we said before, we do not think that we are saved by good works, and that they are so necessary to salvation, as without them no man was ever saved by grace, and by Christ alone. Works (of holiness) are necessarily produced by faith, and salvation is improperly attributed to them, which yet is most properly ascribed to faith: For the apostle's saying is well known, Rom. xi. 6. *If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more grace: otherwise work is no more work*. We approve of and urge these works which are done by the will and command of God; these ought to be done, not that thereby we may merit eternal life; for, as the apostle says, *Eternal life is the gift of God*: Nor are we to do them for vain ostentation, which God abhors; neither for profit, which he also rejects; but for the glory of God, the adorning of our profession and calling, the performing of our gratitude to God, and the advantage of our neighbour, Rom. vi. 23. Matt vi. 2. and xxiii. 14. and v. 16. Colos. iii. 17. Phil. iii. 4. Titus iii. 14.

Articles of the church of England. Art. 17. *Of predestination and election*. Wherefore they which be endowed with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made Sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity. The title of Art. 18. runs thus, *Of obtaining eternal salvation only by the name of Christ*.

Perkins on Christ's sermon on the mount, Matth. v. 16. *Question*. How far forth are good works necessary to salvation, or to us that do them? *Answer*, There be three opinions touching the necessity of good works, (1.) Of the papists, who hold them necessary, though not as principle causes, (for they say we are justified and saved by Christ) yet as conversant causes of our salvation: But the truth is, they are no causes of salvation, neither efficient, principal, nor conservant; nor yet material, formal, or final, as has elsewhere been shewed. The *third opinion* is the truth, That good works are necessary, not as causes of salvation or justification, but as inseparable consequents of saving faith in Christ, whereby we are justified and saved, or as a way is necessary to the going to a place.

Rutherford on the covenant, page 203, 204. Faith and works are confounded; whereas to be saved by faith is to be saved and to be justified before we can do good works, and the *ius* or title to righteousness and salvation coming only from the price and redemption that is in Jesus Christ, is not more or less, and grows not more than the worth of the ransom of the blood, called the blood of God, Acts xx. 28. does grow. ---2. Being once made the creation of God in Christ, and having obtained right by the blood of Christ to salvation, we walk by his grace in good works as leading us to the possession of the purchased inheritance. And, ib. page 176. ---Nor could Paul make an opposition between grace and works, as in Rom. xi. 6. if the grace of believing and good works were one in the New Testament; for so we should be saved by works and not by works; and Paul by an antanaclassis takes that away. Yea, but we are saved, that is justified and delivered from obligation to wrath by the works of free grace. He answers, Nay, but neither are we saved or justified by these works of grace, as by means or causes: For we are first saved and justified, before we can do good works; for good works are the fruits of free grace, since, ver. 10. *We are his workmanship created in Christ Jesus*, and so justified or saved in Christ Jesus, unto good works that we should walk in them. ---For which he refers to the learned commentator Trochrig, on Eph. i. 8, 9.

Burgefs, vindic. legis, page 40. In discoursing the necessity of good works, we are carefully to distinguish between these two propositions, "Good works are necessary to believers, to justified persons, or those that shall be saved;" and this, "Good works are necessary to justification and salvation." For however this latter is true in some sense, yet because the words carry as if holiness had some effect immediately upon our justification and salvation, therefore I do wholly assent unto these learned men, that think in these two cases we should not use such a proposition; (1.) When we deal with adversaries, especially Papists, in disputation, for then we ought to speak exactly; (2.) In our sermons to the people; for what common hearer is there, that doth not upon such a speech conceive, that they are so necessary, as that they immediately work our justification. The former proposition holds them offices and duties in the person justified; the other, as conditions affecting our justification, &c. ---And page 218. a believer is not to expect acceptance at the throne of grace in himself, or any thing that he doth, but by relying on Christ. The Papists they say, This is the way to make men idle and lazy; doing in this matter as Saul did, who made a law that none should eat of any thing; and so Jonathan must not taste of the honey: Saul indeed thought hereby to have more enemies kil-

led; but Jonathan told him, that if they had been suffered to eat more honey, they should have been more revived, and enabled to destroy their adversaries. Thus the Papists, they forbid us to eat of this honey, this precious comfort in Christ, (*viz.* the doctrine of justification through him) as if thereby we should be hindered in our pursuit against sins; whereas indeed it is the only strength and power against them.

Jeanes mixture of scholast. & pract. divin. part ii. page 80, 81. Not only Aquinas, but generally all the schoolmen and civilians too, are so precise in this particular, that among the degrees of damnable propositions, are ranked by them, not only propositions down-rightly heretical or erroneous, but also *propositio sapiens hæresin propositio male sonans*, every proposition that doth but smell, that hath but a smack of heresy, that sounds but ill or suspiciously; and such are all propositions that in the first signification (which their words at first blush seem to import) have an heretical sense: All propositions that of themselves, that is, uttered absolutely, without any explanation or qualification, seem to favour or countenance heretical propositions; although they be capable of a good construction, and with many cautions, limitations, and restrictions, might pass for current.---Suarez saith, That if an equivocal proposition, having two proper senses, one catholick, another heretical, be delivered absolutely without any distinction or declaration, in which sense it is meant, it is then deservedly said to be *propositio male sonans*. The same author goes on, and and tells us, That a proposition is said to be *male sonans*, not only *ab intrinseco*, but also *ab extrinseco*, when the suspicion or ill sound thereof ariseth, not from the proposition taken nakedly, as it is in itself, but considered jointly, with the circumstances either of the person delivering, or of the time and place in which it is delivered.

Davidson's ordinary catechism, page 46, 47. And so by faith only we are said to be saved, because it only receiveth our only Saviour. *Quest.* Then there is no part of our righteousness left without the apprehension or grip of faith, seeing it is all wholly in the person of Christ apprehended by faith? *Ans.* It is so: and so we are perfectly saved by the works whilk Christ did for us in his own person, and na ways by the good works whilk he works in us, with and after faith. *Quest.* Rests there any thing for us to do, after that we are perfectly justified in God's sight, by faith in Christ? *Ans.* Yes, very meikle, albeit na ways to merit salvation, but only to witness by the effects of thankfulness that we are truly saved.

Authorities on the Eight Query.

BRUCE (Robert) way to the true peace and rest, 4to, Lond 1617. page 20, 40. &c. Our Lord when he makes his servants to proclaim this redemption, and to intimate it to our consciences, he works this jewel of faith in our souls, which assures us that the Son of God hath died for us : For what could it avail us, to see our redemption, to see our salvation and our life, afar off, if a way were not found out, and a hand and means given unto us, whereby we may apprehend that salvation, and apply it to ourselves ? What can it avail a sick man to see a drug in an apothecary's shop, except he may have it and apply it to his sick body ? So to the end that this work of our redemption and salvation may be fully and freely accomplished, look how freely he hath given his only Son unto the death of the cross for us, as freely hath he found out this way and means, and offered us this hand, whereby we may take hold on Christ, and apply him to our souls. This means, to conclude, is faith ; there is not a way nor an instrument in the scriptures of God, whereby we can apply Christ to our souls, but only the instrument of faith : Therefore faith cannot be enough commended. This particular application, which ariseth, no doubt, upon the feeling and sense of mercy, is the special difference, the chief mark and proper note, wherby our faith, who are justified in the blood of Christ, is discerned from that general faith of the Papists : Our faith, by this particular application, is not only discerned from the general faith of the Papists, but it is discerned from the pretended faiths of all the sects in the world : For the Papist dareth not apply the promise of mercy to his own soul, he accounteth it presumption to say, I am an elect, I am saved and justified. They, *viz.* Papists, miserable men, content themselves with this general faith, which is no other than an historical faith, which groundeth only on the truth of God whereby I know the promises of God are true : But the Papists dare not come and say, They are true in me ; Why ? Because they have not felt it, and their hearts are not opened. But our justifying faith, as I told you, consecrateth the whole soul unto the obedience of God in Christ ; so that it resteth not only upon the truth of God, nor resteth it only on the power of God, (though these be two chief pillars of our faith also) but especially and chiefly it resteth upon the mercy of God in Christ : It resteth also upon the truth and power of God, but especially upon the promise of mercy and grace in Christ. The soul of the Papist being destitute of the feeling and taste of

mercy, dare not enter into this particular application of mercy, and so he cannot be justified.

Knox's admonition to the professors in England, page 76. edit. Edin. 40. Wilt thou have a trial, whether the root of faith remaneth with thee, or not? (I speak to such as are weak and not to proud contemners of God). 4. Believest thou that Christ is able to deliver thy soul, and that he will do the same according to his promise?

Lutherus in Genesis, cap. 48. ver. 1. and throughout his writings.

Melancthon's oper. par. 1. and 2.

Calvin institut. lib. 3. § 7.

Beza catech. page 33, 34. *Quest. Quidnam autem fidem vocas?* that is, But what is it that you call faith? *Ans.* We call that faith, whereby the children of light are distinguished from the children of darkness: Not simply that knowledge which is common to the devils themselves, whereby one may acknowledge, that, whatever things are contained in the writings of the prophets and apostles, are true; but, besides that, we call it a firm assent, accompanying that knowledge, whereby a person peculiarly applies to himself the promise of eternal life in Christ, even as confidently as if he were already fully possess of it. Again, *Confess. Fidei, cap. 4. art. 5. Fides autem de qua loquimur, &c.* that is, but the faith whereof we speak, is not that faith whereby we only believe God to be God, and his word to be true (for the devils themselves have this faith, and therefore tremble the more :) But we call faith a certain kind of knowledge, which the Holy Ghost, by his only grace and goodness, more and more imprints on the hearts of the elect; by which every one of them is assured in his heart of his own election, and applies to himself the promise of salvation in Christ. Faith, I say, not only believes that Jesus Christ died, and rose again for sinners, but it also embraces Jesus Christ, in whom alone he trusts, who truly believes, he doubts nothing of it. And *Summa totius Christianismi, cap. iv. aphor. 10. Primum autem hic Spiritus facit in electis, &c.* that is, and, first, The Holy Ghost so works in the elect, that they are truly affected with the sense of their miserable condition. Add, next, he creates faith in them, that they may perform the condition annexed to the preaching of the gospel: and this faith is, as it were, of two sorts; one is, whereby Christ is known in general, that is to say, whereby we assent to the history of Christ, and of the prophecies written of him: which faith is sometimes granted to reprobates themselves. The other kind of faith, which is proper and peculiar to the elect, is that by which we apply to ourselves, as ours, that Christ, who is indefinitely and promiscuously offered; and whereby every one of us is assured of our election, which indeed was
formerly

formerly hid, even from eternity, in the secret purpose of God, but afterwards declared and revealed to us, partly by the inward testimony of our consciences, joined by the Spirit of God to the external preaching of the word; and partly also by the power and efficacy of the same Holy Spirit, who, having brought all the elect from the slavery of sin into a state of liberty, makes them begin to will and to do the things that are well pleasing to God.

Junius in epistolam Judæ, ver. 3.

Zanchius, tom. 4. lib. 1. cap. 13. tom. 7. par. 1. col. 227. tom. 8. loc. 7. page 713.

Wendelinus, Christ. theol. lib. 2. cap. 24. thes. 15.

Paræus in Rom. iii. 22. *Est hæc fides firmus assensus doctrinæ Christi*, &c. that is, This faith is a firm assent to the doctrine of Christ certainly known, with a confidence of the gracious forgiveness of sins, and of salvation for Christ's sake. Briefly, it is a confident acknowledgment or owning of Christ. From chap. i. 17. I noticed six or seven scriptural significations of faith, the fifth whereof shall be made appear from chap. iv. That it is a certain persuasion, an assurance and confidence fixed on the redemption of the Lord Jesus: And from this the faith of the patriarchs is called by the apostle to the Hebrews, chap. xi. 1. *the substance of things hoped for*; that is, as the same apostle explains it, Heb. iii. 14. the steadfast confidence of things hoped for, or the certainty of these things which were or are in hope, as if they were already existent, as the Syriac translator renders it. And therefore faith is not a mere general assent to an unknown doctrine, but a certain knowledge, assent, and confidence of the promise of the gospel, of the grace and benefits of Christ belonging to all and every one that believes, and therefore also belonging unto me. Then, on chap. iv. 21. *And being fully persuaded*, &c. he says, Whence it appears, that justifying faith is not only a knowledge of, and assent unto the divine promises, but a confidence of hope against hope, that is, a certain, infallible, invincible confidence, that can be overcome by no difficulties. The Greek participle *πληροπορηθεῖς*, intimates the certainty of this faith to us; and therefore is a plerophory, in opposition to the popish conjectuary sophisters. And on chap. x. 9. *If thou shalt confess with thy mouth, and shalt believe in thine heart*, &c. *Observando vero est emphasis*, &c. that is, We are to observe the emphasis of the second person through the whole of this verse. The apostle doth not say indefinitely, Whosoever shall confess with the mouth, and believe in his heart shall be saved; for then he might have repeated the sum and substance of the gospel, in the words of our Saviour, *He that believeth and is baptized, shall be saved; He that believeth in the Son of God hath eternal*

ternallife: But he says emphatically, *If thou shalt confess with thy mouth, If thou shalt believe in thine heart, thou shalt be saved.* He speaks to every one, that so every one may narrowly search himself; for to every one believing and confessing, particularly to *me*, to *thee*, salvation is promised. And, by doing this, he, the apostle, prescribes an effectual method of teaching to all the preachers of the gospel, and teacheth every one of us to apply the promise of salvation to himself, by faith and confession. And he especially and publicly confirms that which our sophisters impudently deny, *viz.* That every believer hath as much full and certain assurance of his salvation, as he certainly confesses Christ with his mouth, and as he believes in his heart that the Lord Jesus was raised from the dead. On chap. xiv. 2, 3. *&c. Observemus primo vim verbi πιστεύειν credere.* That is, Let us, in the first place, observe the force of the word, to *believe*: It is the same with, to know, to assent, to be persuaded; for it is opposed to ignorance, denying, and doubting, with respect to the present article of faith, concerning the choice of meats. And the apostle explains what he means by believing, ver. 14. *I know and am persuaded by the Lord Jesus*: Hence it appears what faith is. The Papists define it by a bare assent, they deny that it is knowledge; And believing to them, is to assent to the doctrine or belief of the church, although you should not know what that belief is; and therefore they devise an implicit faith, but they exclude certainty. But the apostle says, They only believed who understood, assented that all meats were lawful. He does not indeed deny that ignorant and doubting persons had faith, but he calls them *weak in the faith*. Therefore true faith includes knowledge, assent, and a certain persuasion of the heavenly doctrine: and, in so far as this faith is conversant about any word of God, in common or particular, it is called faith in a large sense: but in so far as it is exercised about the promise of forgiveness of sins, on the account of the merits of Christ, and a confidence of the heart is added thereunto, it is called justifying faith. So that when in faith, absolutely considered, there are three things, in justifying faith four are required, *viz.* knowledge, assent, a certain persuasion, and a confidence of the heart. And therefore, to faith in general, are opposed ignorance, denying, and doubting, but, beside these to justifying faith is also opposed distrust or diffidence &c.

Piscator in 1 Pet. i. 2. Col. ii. 5, 6. 1 Cor. xiii. 2.

Wendelin. Christ. theol. lib. i. cap. 24. Thes. 15.

Danæi Isagoge, par. 4. lib. 4. cap. 8.

Alting. loc. com. par. 1. page 110, 111. par. 2. page 319. theol. prob. loc. 16. page 710.

Esseni

Essenii syst. theol. disput. 2. page 15, and 314.

Leonardi Riissenii summa theol. loc. 28. §. 28. *Queritur, An fiducia sit forma fidei, an vero ejus effectus?* That is, it is a question, If assurance be the form or essence of faith, or if it be an effect of faith? *Ans.* Assurance is taken. (1.) For a fiducial assent, or a persuasion of the truth and goodness of the gospel-promises, and of the power, willingness, and faithfulness of God the promiser. (2.) For that art of fleeing unto, and receiving of Christ, whereby a believer, knowing the truth and goodness of the promises, flees to Christ, receives and embraces him, and rests upon his merits alone. (3.) It is taken for that confidence, or acquiescence and peace of the mind, which arises from the soul's having fled to Christ, and received him. In the first and second sense, Assurance is of the essence of faith, and by divines is fitly called the form thereof: But in the third and last sense, it is by others well named, not the form, but the effect of faith; because it doth arise from faith, but doth not constitute it. Hence our controversy with the Papists, viz. If, to the constituting of faith, there is also required assurance, or a firm persuasion of the mind, that the promises of the gospel in Christ do particularly belong to us? The papists deny assurance to belong to faith, because (as they say) faith only imports an assent to a thing unknown. We maintain, That the proper and specific object of faith, is, the special promise of God's mercy in Christ: Because, (1.) This is commanded and required in faith; hence Christ says to the man sick of the palsy, Mat. ix. 2, *Son, be of good cheer, (or be confident) thy sins are forgiven thee.* Heb. x. 22. *Let us draw near with full assurance of faith.* 2 This assurance is praised and commended to us from the examples of the saints, Rom. viii. 38. *I am persuaded neither death nor life, &c. shall separate us from the love of God which is in Christ Jesus.* 2 Cor. v. 1. *For we know, that if our earthly house of this tabernacle were dissolved, &c.* Gal. ii. 20. *Christ loved me, and gave himself for me.* 2 Tim. iv. 8. *There is laid up for me a crown of righteousness.* 1 John iii. 2. *Now we are sons of God, — and we shall be like him.* 3. Distrust is reprov'd, Matth. xiv. 31. Christ rebukes Peter, *O thou of little faith, wherefore didst thou doubt?* James i. 6. *If any man lack wisdom, let him ask; But let him ask in faith, nothing wavering, &c.* 4. Otherwise faith could not work joy and peace, contrary to Rom. v. 1. *Being justified by faith, we have peace with God, &c.* 1 Pet i. 8. *In whom believing, ye rejoice with joy unspeakable and full of glory.* 5. Nor would justifying faith, without special mercy, differ from the faith of devils and reprobates, who may have knowledge

knowledge and assent, but not confidence and assurance in the promises of God, &c.

Wolfebius's abridg. of Christ. divin. Lib, 1. Cap. 20. The effects of special vocation, are immediate or mediate: The immediate is saving faith, which is the gift of vocation, whereby he that is elected applieth to himself the free promises of Christ in the gospel, and resteth in them. Rule 7. The form of faith, for our better understanding, is divided into three parts. knowledge, assent, and confidence. Knowledge is the understanding of things necessary to salvation: Assent is, by which we firmly believe those things to be true, which are delivered in God's word: Confidence is that, whereby every faithful man applies the promises of the word to himself. Rule 8. There is knowledge and assent, both in saving and in historical faith; but confidence is only in saving faith. Confidence is called by the apostle, *πειθισμός*, persuasion; and *πληροφορία*, much assurance, Eph. iii. 12. 1 Thess. i. 5. By the name then of confidence, is understood, either the apprehension and application of Christ with his benefits, or the quietness of conscience: In the former sense it is the form of faith, in the latter the effect. Rule 9. Implicite faith then, which is the belief of the church of Rome, with a blind assent, is no faith; faith cannot be without knowledge. 1. Because it *cometh by bearing, and bearing by the word of God*, Rom. x. 17. 2. Because that is wisdom by which God is known, Isaiah liii. 11, &c. Rule 10. Nor is that better than a mere historical faith, which is not joined with firm confidence. The papists teach, That faith is only in the understanding, but not in the will and heart; but the scripture plainly teacheth the contrary, Rom. x. 10. *With the heart man believeth unto righteousness*. Rule 11. Yet we teach not such a firm confidence, as if no ways tossed with doubtings; but such a one, as doth not finally yield to doubtings.

Franciscus Turretinus Instit. theol. vol. 2. loc. 15. quest. 10, 12.

Nicolaus Arnoldus relig. Socin. refut. page 380.

Boyd of Trochrigg in Eph. pag 371, 373, 514

Joannes Scharpius curs. theol. pag. 442, 443, 488.

Chamierus contract. tom. 2. lib. 13. cap. 1. §. 4, —6.

Chamierus corp. theol. lib. 5. cap. 24. *Haftenus de intellectu, nunc de voluntate*, That is, hitherto we have spoken of faith as it is in the understanding; let us now speak of it as it is in the will, in which protestants maintain faith to have also its seat. Bellarmine stubbornly denies faith to have any place in the will, nor is he alone in that opinion. The occasion of the controversy is, because protestants acknowledge no faith true and saving, without assurance or confidence, since we so give credit to God, as, at the same time

time, we also trust to his mercy, and expect salvation from it. But the papists, because they would have every believer to be uncertain of his salvation, and therefore should not trust to the mercy of God; and, because they cannot deny that assurance or confidence belongs to the will, therefore they have set faith aside from having place in the will, &c.

Rivetus, in Psal. ii. 12. *Blessed are they that put their trust in him.* Verbum *chafah*, *Confidere*, unde, *chofei. confidentes*, &c. That is, The word *chafah*, which is rendered to *trust*, or *confide*, properly signifies to betake one's self to some place or person, under whose protection he may be covered and safe, as the chickens are under the wings of the hen: And from this comes the word *machseh*, a refuge or shelter: By which word, the nature of true faith is expressed exactly, and to the life; faith being not only an assent of the mind, but also an affection and confidence in the will; which confidence Christ required of those who expected any thing from him; *See ye of good cheer*, or, *be confident*, Math. ix. 2. Idem in Psal. xvi. 8. doct. 3. *Cum non tantum in genere agnoscat*, &c. That is, from what the prophet not only acknowledges in general, that God is at the right-hands of the godly to protect them, but also applies that particularly to himself, *He is* (says he) *at my right-hand, I shall not be moved.* We learn what is the nature of true faith, which so applies the general promises to every believer, that he being certainly persuaded of the goodwill of God to himself, should not doubt of the divine protection in any temptation. Idem in Psal. xxiii. 1. *The Lord is my Shepherd*, &c. *Habemus hic vera fidei in Deum exemplum*, &c. That is, We have here an example of true faith in God, which not only believes in general these things to be true, which God has revealed, or that God is powerful and good, and as a Shepherd can and will cherish and lead his sheep, but a faith which applies to every believer, the promise of divine grace and care, by the possessive pronoun (*my*). The Lord (says he) is my Shepherd. So the apostle, Gal. iii. 20. Christ loved me, and gave himself for me. From this special application of God's benefits to ourselves, arises boldness and access with confidence: But it cannot arise from that general and historical assent, which is all that the papists allow to faith. So Job xix. 25. *I know that my Redeemer liveth, and that in my flesh I shall see God*: On good grounds, therefore, does every believer certainly persuade himself, that the Lord is his Shepherd, Idem in Isa. liii. 11. And disput. 10. *De fide justificante*. §. 6. *Salvificam illam & justificantem fidem dicimus*, &c. That is, We call that a saying and justifying faith, which is a certain knowledge of the divine revelation; a firm as-

sent begot in our minds by the Holy Ghost, through the word of the gospel, to all things which God has revealed to us in his word: but especially to these saving promises in Christ, whereby every believer resting on God by an assured confidence, is firmly persuaded, That forgiveness of sins is promised, not only to believers in general, but also granted to him in particular; and that everlasting righteousness, and eternal life thereby, is given to him by the mercy of God, for the merits of Jesus Christ alone. And Colleg. controversiar. disput. 33. *De fide justificante*, §. 2, 3. *Fides justificans non solum est intellectu*, &c. That is, Justifying faith is not only in the understanding, but also in the will; because it is a complex thing (*ens aggregatum*) and includes in it a confidence or assurance of the good will of God towards us, through Christ: And yet we acknowledge an assent in the understanding must go before this confidence. And therefore, when we say, the mercy of God in Christ is the special object of faith, we do not exclude its common object; for altho' faith which justifies, gives assent to every word of God, yet faith, as it justifies, embraces the special mercy of God; yea, it makes that mercy special, by applying it to itself.

Heideggerus, Medull. theol. lib. 2. loc. 21. § 48.

Wallæi Opera, tom. 1. de Fide, pag. 414, 415.

Polani syntag. lib. 9. cap. 6, page 581.

Perkin's sermon on the mount, Matt. vii. 21. page 525.

Quarto.

Perkin's armilla aurea, fol. 112.

Gomarus, citante hornbekio, instit. theol. page 377.

Professores Leidenfes, synop. pur. theolog. disput. 31. thes. 6.

Rollocus in Romanos, cap. 8. de Fide, pag. 164, 166.

Rollocus de vocatione, cap. 31. pag. 244, 250.

Pemle vindic. Gratix, page 258, Quarto.

Willett's synop. papif. contro. 19. par. 3. quest. 1, 2.

Gouge on Hebrews x. 22.

Robert's believer's evidences, pag. 23, 25.

Robert's Medulla Bibl. pag. 441, 581, 583.

Burgefs on John xvii. sermon 109, 110. page 551, 553.

Owen's principles of the doctrine of Christ, pag. 41, 42.

John Forbes on justification, pages 137, 144, 147, 149, 150, 160.

Mr. James Melvil's catechism, in his propine of a pastor to his people, page 44. Quest. *What is thy faith?* Answer. My sure belief that God both may and will save me in the blood of Jesus Christ, because he is Almighty, and has promised so to do.

Mr. John Adamson, principle of the college of Edinburgh, his *Stoicheiosis eloquiorum Dei*, printed cum gratia & pri-

& privilegio anno 1627. *Quid est fides?* &c. That is, *What is faith?* *Ans.* It is a true and certain knowledge of God in Christ with an assurance of getting salvation by him. *Q.* But what is it to believe in God? *Ans.* It is not only to know him in such a manner as he has revealed himself in his word, and to acknowledge him as such, but also with confidence or assurance to rely upon him. *Quest.* Where-with is your confident reliance upon God supported? *Ans.* My assurance is supported by his Fatherly affection and omnipotent power, whereby he both will and can bestow all good things upon me, and turn away all evil things from me; or else turn them all to my good and advantage. *Ad-denda, de particulari fiducia.* *Quest.* *Credisne beneficia hæc, &c.* That is, *Do you not believe that these benefits whereof we have spoken, belong particularly to your self?* *Ans.* Yes; by the grace of God I believe so, and I pray God that he would graciously help my unbelief. *Quest.* *What way are you persuaded that these things do particularly belong to you?* *Ans.* By the gospel I know that these things belong to all believers; and since I know my self to believe, as I profess in the creed, why should I doubt that all these benefits do also belong to me in particular? *Quest.* *But do you think that it is of your self that you believe these things?* *Ans.* Not at all: But it is from the Holy Ghost, who is therefore called the spirit of faith, the spirit of promise, the seal and witness of God dwelling in us, and the earnest or pledge of our inheritance, &c.

Vide Craig's catechism, and the style of the National Covenant composed by him, evidently bearing the persuasion of faith, now in question.

Dod and Cleaver's catechism, annexed to their exposition on the commands. *Quest.* *What is faith?* *Ans.* A persuasion of the favour of God toward me in Jesus Christ.

Elnathan Par. grounds of divinity, page 59. *Quest.* *Tell me what is faith?* *Ans.* Faith is the gift of God, wrought by his holy Spirit in the hearts of the elect, by the ministry of the word ordinarily, whereby they take knowledge of the doctrine of salvation, are persuaded it is true, and that it belongeth to them in particular, and wholly rely thereon. *Explic.* As all other good gifts, so faith is of God: In which we are to consider three things; *First*, Knowledge, *Secondly*, Consent; *Thirdly*, Confidence; which three are requisite to this justifying faith. The first may be without the second, and the first and second without the third; but the third cannot be without the first and second. A man may know that which he believes not to be true; and a man may believe a thing to be true, which yet he may be persuaded belongs not to himself, and therefore relies upon it. Divers wicked men know many things in the scriptures,

which they make not their own by application; even as many hypocrites, and the devils themselves; for they go thus far: But God's children go farther: They know the promise, believe it to be true, and upon good grounds are persuaded it belongs to themselves, from whence comes confidence. If the devils could do this, or if Judas could have done this, they might be saved. There are then to be observed three kinds of faith; *First*, Historical, to know and acknowledge the truth of the Bible; *Secondly*, Temporary, when there is also a persuasion (but not grounded) that the promise belongs to us; the *third*, True justifying faith, when unto our knowledge is joined acknowledgment, and to this good and warrantable persuasion, from whence comes confidence. And this last kind of faith hath three properties; *First*, It is certain, yet there may be and are doubts, as with the man in the gospel, *Lord I believe, help thou my unbelief*: But doubt cometh from the flesh, certainty from faith, which in the end overcometh. *Secondly*, It continueth, yet it may be eclipsed, as it were raked up in the ashes, and wonderfully shaken, but not totally and finally extinguished, and last, *Thirdly*, It is lively and working inwardly and outwardly; inwardly by raising and confirming in our hearts, peace, joy, hope, which maketh not ashamed, &c. Outwardly by the fruits of obedience in our lives.

Confess. Helvetica, cap. xvi. De panit. & conver. hominis. cap. xvi. De fide & bonis operibus.

Confess. Belgica, article 22.

Cateches Palatin. Quest. 21.

Catech. Belgica Quest. 21, 60.

Homilies of the church of England, sermon of faith, part 1. page 2, 4. sermon of the passion, page 189. of the sacrament, page 200.

Articles of Ireland, article 57.

Lambeth articles, article 6.

Catechism of the reformed church of France. *Dimanche* 18. *M. Puis que nous avons le fondement sur lequel la foi est appuyee, &c.* that is, Minister, Since we have the foundation upon which the faith is grounded, can we rightly from thence conclude, what the true faith is? Child, Yes; namely, a steady and certain knowledge of the love of God towards us, according as to his gospel he declares himself to be our Father and Saviour, by the means of Jesus Christ. And, *Dimanche II. comment. cognoissons nous cela?* that is, Minister, How know we these things? Child, By his word, where he declares to us his mercy in Jesus Christ, and assures us of his love towards us.

Authorities on the tenth Query.

TRAIL's stedfast adherence, page 154. The exhortation is, (and it is an exhortation to every one of you, whether you be believers or unbelievers) answer the faithfulness of God in the promise of salvation by Christ in the gospel, answer it by faith. This is what our Lord charges his apostles with, *Go, faith he, and preach the gospel to every creature*; and as the apostle, *Which was preached to every creature which is under heaven*, Col. i. 23. that is, Every man and woman that lives in this world, preach the gospel to them: What gospel? Tell them that there is life and salvation for them in Jesus Christ; if they will believe it, well and good, and if not, they shall be damned, Mark xvi. 15. Ibid. page 160. You are to believe, that there is no impediment or hindrance, neither on God's part nor thine, to hinder thee from partaking of Christ, if thou be willing; this is a part of that faith that answers the faithfulness of God in the promise of the gospel, and which a poor creature should believe firmly, that there is no impediment on God's part, nor on my part, to hinder my partaking of Christ, according to God's offer, if I accept of him; the impediment on our part is sin, the impediment on God's part are the law and justice; the Lord hath declared these shall not stand: the law and justice stands in no man's way, to hinder him from partaking of Christ, if he will accept thereof; neither shall sin hinder him, for the offer is made to all men as sinners, whatsoever they have been, or whatsoever they are, but none will accept of it but enlightened sinners. Ibid. page 364. As early as the brazen serpent was erected upon the pole, that the stung Israelites might look and live, so truly is Christ Jesus held forth in the gospel, that every man who has a mind to salvation may look to him and get it. All men that live where the gospel is preached, have a like right to believe on Christ Jesus. No man has a right in Christ till he is a believer; there are secret purposes and thoughts in God's heart where to apply his grace; but in the public dispensations of it, all men are alike far off, and all have alike equal right to believe; there is not a poor creature on the face of the earth, that lives where the gospel is preached, but has as much right to believe on Christ for the salvation of his soul, as Saul had when he went to Damascus; indeed an actual right follows faith.

Authorities on the eleventh Query.

CROSS's sermons on Rom. iii. 27.
Manton on James ii.

Rutherford

Rutherford on the covenant.

And almost all protestant divines on Rom. iii. 27.

Authorities on the twelfth Query.

O WEN on Heb. iv. 1. For (says he of the fear of hell, with respect to believers) 1. This is contrary to the end of all other ordinances of God, which are appointed to enlighten, strengthen, and comfort the souls of believers, to bring them to solid, abiding peace and consolation. 2. This fear is no effect or fruit of that Spirit of life and holiness, which is the author of all our duties, and all acceptable obedience unto God. This fear of hell, that is, as that punishment lyes in the curse of the law, neither is nor can be the fruit of that Spirit given and dispensed in and by the gospel: for where the Spirit of the Lord is, there is liberty. 3. This kind of fear is not useful unto the confessed end of God's threatnings, viz. To excite and encourage men unto diligence and watchfulness; for it's proper effect is to drive them, in whom it is, from God. Again, this fear is directly opposite to the life of faith, being indeed that bondage, for fear of death, which the Lord Christ dyed to deliver believers from; this is that fear which perfect love casteth out. But a watchful careful fear, as to the use of means, the consideration of the threatnings of God, and the instances of his severity against sinners, ought to beget in us; that is, they should beget in us a serious consideration of the due debt of sin, of the greatness, terror, and majesty of God; a conviction and acknowledgment, that in the justice and righteousness of God, the punishment threatened might befall us; an abhorrency of sin, as on other reasons, so on the account of it's end and tendency; a sedulous watchfulness against sin, by a diligent use of means appointed for that purpose; and a constant watchfulness against all carnal confidence and security. Idem, on perseverance, chap. x. § 7. 14. chap. xii. § 59, 61, 64. chap. xiv. § 6.

Rutherford on the covenant, page 218. Quest. 2. How can the fear of falling away, and the faith of perseverance, absolutely promised, and absolutely given, consist together, Answ. The law-fear of falling away, and the gospel-faith of perseverance are not consistent: The fear-legal of the least sin, is a fear of hell and of eternal wrath to be irrecoverably inflicted; but because the person is under grace, the believer cannot fear this fear, except the law-fear be letten out against him as a temptation; but it is not his obliged duty so to fear. 2. The law-fear upon a believer is conditional, and not absolute, as he fears hell and falling away, *jure*, as his deserving, if God should enter into judgment with him, and if he were not in Christ: But he is obliged to

to a gospel-faith, which lays hold on Christ, righteousness, and deliverance from condemnation; and if Christ and interest in him be hid from him, and nothing on but law-fear, that is a trial not a duty of law fear. On the margin, So the faith of Joseph and Mary, That Christ their Son shall be great, shall sit on the throne of David his Father, and shall reign over the house of David for ever, Luke i. 31, 32, did well consist with that holy and obediential fear of flying into Egypt, for fear that Herod should murder that hopeful young king in his cradle, Mat. iii. - - And page 362. And O what riches of grace and mercy, and plenteous redemption hath he manifested to us? And therefore the more grace he shews to us, the more freely and sonly should we serve him with let's hiredness and servile disposition. If we could love God and Christ with a heart abstracted from heaven's hire, at least the pleasure of it, (for pleasure makes not any conform to God but holiness doth) and the heart not legally fearing the burning torment of hell, it were good: for since Christ hath freed us from the law wrath, he takes it not well that we dare approach too near to the mount burning with fire: Nor does Christ allow our affections of fear and sorrow and sadness, to act upon feared everlasting wrath, we being justified by faith, any other way than in a gospel consideration, being cast down for our law-deserving, but so as we highly value our ransom payer, and yet serve him with godly fear, *εὐλαβία* which word Heb. xii. 28. must note a difference between the fear, and trembling, and terror upon devils, for the torment of hell, Mat. viii. 29. Jam. ii. 19. and the *εὐλαβία* the godly fear of believers, Heb. xi. 28. which is also given to Christ, Heb. v. 7. in whom there was no fear of hell torment; and therefore the fear of him that can cast both soul and body into hell, (tho' it be another word, Mat. x. 28) which Christ commands cannot be a servile fear-legal of hell, such as is in devils and men; but a godly fear, such as is consistent with the faith of deliverance from the wrath to come: For Christ Mat. x. 28. commands that fear; fear, saith he, to deny him before men: why? fear him who can cast both soul and body into hell; and immediately, ver. 31. Fear not therefore, the same word that is ver. 28. then he must forbid a fear opposite to servile fear, and which stands with the faith of sons, who are to believe the care of a Father, which is more towards his children than towards sparrows, ver. 29, 30. And that the word noteth a godly fear, which is Heb. vii. beside other Greek authors. See Heb. v. 7. Luke ii. 25. Acts ii. 5. viii. 2. xxiii. 10. and Heb. xi. 7. Noah moved with fear *εὐλαβηθεὶς* built an ark; sure the fear of everlasting torment in hell, moved not Noah to build the ark, for by faith which is saving he builded it.

THE CONTROVERSY

Concerning the
MARROW OF MODERN DIVINITY;

Considered in a
FAMILIAR DIALOGUE:

Betwixt

GAMALIEL. { A minister, defender of the
Assembly act against the Mar-
row, &c.

PAUL. { A minister, a defender of
the Representation against that
act.

PHILOLOGUS. { A private Christian a violent
stickler for the condemnatory
act.

APPELLES. { A private Christian a zealous
friend of the Representation.

RUFUS. { A well-meaning private
Christian, attached to neither
side.

GALLIO. { A careless, libertine gentle-
man, who misimproves these
debates to ridicule all true re-
ligion.

PHIL.

Philologus. **G**OOD morrow, Mr. Paul; pray, have me excused for so early a visit; I longed for an opportunity to see you in town, that I might discourse with you a little, about some things, which have very much offended me.

Paul. Welcome Sir; but pray what's the matter?

Phil. Why, Sir, in short, I'm mightily offended at the conduct of you and your brethren; who have, in a manner so undutiful and unprecedented, attacked the act of the General Assembly against The Marrow of Modern Divinity; a book stuffed, not only with harsh expressions, but with unsound Antinomian tenets, as our minister Dr. Gamaliel told me, 'tother day, and marked out for me the passages themselves.

Paul. But softly, Mr. Philologus; have you considered the Marrow itself? Have you compared these passages with the author's scope, and the context, in the places quoted? Have you pondered the Representation, and the reasons therein urged against the act?

Phil. Sir, it's none of my business to go so nicely to work as you divines, who have little or nothing else to do. 'Tis enough, I've read so much as satisfied me you are in the wrong. And besides, my minister, who is a learned and good man, has assured me, The Marrow is a very ill book. and that the assembly have done well in condemning it. But, Sir, I'm not a fit match to debate with you; I could be glad to hear Dr. Gamaliel and you reason that matter, and my great design in this visit, was to make this proposal.

Paul. With all my heart, Sir; will you undertake to procure a meeting betwixt us?

Phil. I will, Sir; but I could be satisfied, however, to hear a little of your mind before I go.

Paul. I fear, Mr. Philologus, if you and I should enter on that subject, you might miss the doctor;

O

but

but, to gratify you a little, if you please I shall read to you a copy of a letter, from one of my brethren concerned in the representation, in answer to one from a neighbouring minister ; wherein something is advanced, that may give you some view of this cause, till you hear it more fully discoursed betwixt the doctor and me.---Here it is, Philologus, it is not tedious, but pretty comprehensive,---you may, if you please, read it yourself.

Phil. With all my heart.

Philologus reads as follows,

Reverend and very dear brother,

I received yours with my servant.

THE strain of your letter, I own, was more wounding, than convincing. But such smiting, I am resolved through grace, shall not break my head, nor alienate my love from the smiter, of whose kindness, otherways, I have had such convincing evidences.

I find you exceedingly prejudiced against the cause wherein I am now engaged. And so far as I can perceive from your letter, it runs principally upon this ground, that you think the method we have taken, in craving that an act of Assembly may be repealed wants a precedent, and a more suitable method might have been taken. I do indeed own, that the step we have taken is somewhat unprecedented, in craving that an act of assembly might be repealed : But this was inevitable, seeing such an act wanted a precedent in the church of Scotland, and we could see no way, how truth, which is so evidently wounded by that act, could be salved, but by its being repealed. And who could repeal an act of assembly, but an assembly only ? You seem to insinuate what is commonly objected to us, that we ought to have conversed with brethren upon the heads of our petition. But to this it is answered,

That

That when we presented our petition to the committee of bills, we declared, if that the committee or the assembly inclined to appoint any of their number to converse with us, we would not decline it. We did not indeed ask a conference, because we did not, in the least, distrust our cause: however, while our petition was lying before the committee of bills, we had a conference with several ministers but to no effect. We found a resolution to support, and vindicate that act of Assembly, (though truth should fall in our streets,) and on the other hand, we were resolved that it should not fall for want of a testimony from us, though we should hazard our worldly all for it. And because you say, you cannot conceive what we can state our sufferings upon, in case the church shall see fit to maintain her authority by inflicting censure upon us, who prefer censure to obedience: I shall therefore take the freedom to lay before you the precious truths of the gospel, that we contend for, as wounded by that act of assembly, against which we reclaim.

1. That believers are freed from the law as a covenant of works, freed from both the commanding and condemning power of that covenant.

2. That there is and ought to be a difference put betwixt the law as the law of works, and the law as the law of Christ, or the law as a rule of obedience in the hand of a Mediator. And this distinction, we judge, goes upon a scriptural foundation, tho' declared groundless by the act of assembly, which we conceive has a manifest tendency to confound the two covenants, and to stop some of the principal sources of the believers comfort.

3. That when the law as a covenant of works comes upon the believer with the demand of perfect obedience as a condition of life and salvation, his only relief in this case is, to plead the perfect obedience and complete righteousness of his ever blessed Surety, and that this plea is so far from weakening him in the study of holiness, as the act im-

ports, that it is one of the principal springs thereof.

4. That there is a fiducial act or appropriating persuasion in the very nature of justifying and saving faith, and that to exclude this from the nature of faith is to abandon and contemn our reformers and all our polemic writers, who have been ever since the reformation contenting as *pro aris et focis* against Papists for this fiducial act under the name of the assurance of faith, which, *toto cal'o* differs from the assurance of sense, of which our Westminster Confession speaks, when it excludes assurance from the nature of faith. And we are afraid, lest our quitting of this act of faith be a receding from our national covenant, where the general and doubtful faith of Papists is abjured. And what that general and doubtful faith is, may be gathered from Lovaniensis, Academia, Adversus, Lutheranos, Art. 9. concil. Trident. Sect. iii. cap. 9. Bellarmine, and other Popish writers, whose *πρὸς τὸν ΠΡΕΛΑΤΟΝ* as to this point is still, *Fidem justificantem non esse fiduciam specialis misericordiae*. In opposition to whom our divines have still maintained, *Fidem esse fiduciam specialis misericordiae*. See to this purpose Pareus upon Ursin, Sharpus, Macovius, Essenius, Heidelberg. cat. taught in most foreign reformed churches. Turretine, vol. 2. *De vocatione et fide*, Quest. 10. & Quest. 12.

5. That there is a gift of deed or grant made by the Father to all the hearers of the gospel, affording warrant to ministers to offer Christ unto all, and a warrant unto all to receive him, which yet does not lead us into the Arminian camp.

These, I say, are some of the special truths we contend for in our Representation, as injured by that Act of Assembly. And, had it not been for the sake of these truths, I had never ventured upon this appearance: And, I humbly think them of such worth, that I durst not quit them or refuse my testimony for them for the whole world,

if

if my heart do not conceive me. I perceive you go upon a common mistake, as if the great design of our Petition, in seeking to have that Act rescinded, were, that we might have liberty to recommend the book. We do indeed own, that we esteem it, as a book whose principal scope is to debase itself, to exalt our great Master, and his everlasting righteousness, and to rid marches between the law and the gospel. We own we have been edified by it, and therefore cannot consent to such an absolute condemnation of it, as we find in that Act. Whereby we are bound up from speaking a word to its advantage, even in private conversation, which we think encroaches upon Christian liberty, especially when it is turned (as in our bounds) into a term of ministerial communion : This being one of the questions at our privy censures in synod and presbytery. Whether we obey that act which condemns the Marrow. For my own part, I have hitherto shewed such a regard to ecclesiastical authority in that matter that I never went Mr. Strong's length, to recommend it in my public ministry : And so far as I remember, I never recommended it in private to any without telling them there were several unguarded expressions in it.

But I say, it is not so much the book we stand up for, (though we think the dead man egregiously wronged by the Act. And we think justice should be done to the worst of men, much more to a saint in glory,) as these precious truths above-named ; the condemning of which as inconsistent with the scriptures and our standards, we humbly think to be the deepest wound ever truth got in Scotland since the Reformation. And that which makes it the deeper is that it should be given her in the house of her friends, I mean a national Assembly whose special province it is to patronize truth, and support it. Indeed, we do not think that the wound was designed against truth, but against the Reverend Mr. Hog who recommends the book, but
that

that truth is really wounded, (tho' by a blow) is so evident to us, that we cannot think otherwise, unless we abandon our common sense, and believe as others would have us. Alas for it ! that the authority of our Assembly should be made a tool of to push the resentments of some leading men, it is no wonder, though in that case, God suffer both the leaders and them that are led, to fall into the ditch together.

I see an attempt made by the commission in their printed Overture to assert these truths we plead for, and to explain the Assembly's act condemning them, and to lodge a charge of calumny upon the Representation. I shall not now descend unto the particular consideration of the Overture, I believe the falacious way of reasoning both in it and in P. Hadow's book, may be opened to the world. I shall only say in general, I do not see, how the Overture, though it were turned into an act of Assembly, will salve the matter : For, while the former act stands unrepealed, truth stands condemned by a deed of this church, and a wide door stands open for men of corrupt and legal principles to vent their erroneous tenets under the shelter of it, both in this and succeeding generations.

I could undertake (but God forbid I should be so far left) to go to public, and preach the following doctrines. 1. That believers are under a covenant of works, under the commanding and condemning power of that covenant. 2. That there is no difference betwixt the law, as a covenant, and the law as a rule of duty, in the hand of Christ. 3. That a believer has no relief from the mediatorial holiness, and perfect righteousness of Christ, against the law's demand of perfect obedience, as a condition of life ; and that this is a doctrine prejudicial to gospel-holiness. 4. That there is nothing of a fiducial act, or appropriating persuasion in faith, and that all our polemic divines, all our reformers, and all foreign churches ; yea, the church of Scotland,
before

before the year 1647, were erroneous in so saying. 5. That God does not give warrant to every one of the hearers of the gospel to receive Christ though we be commanded to *preach the gospel to every creature*, and to proclaim, *that whosoever believeth in him shall not perish, but have everlasting life*. I say, I could adventure to publish these errors, and if any should attack me for it, I could screen my self under that act of Assembly, wherein the truths opposite to these errors are condemned and declared inconsistent with the scriptures and Confession of Faith. I see indeed, that the commissions Overture says, that these truths are only condemned in the sense of the Marrow: But it is easily answered, that as it does not appear that the Marrow uses them in a wrong sense, so, supposing it did, yet they ought not to be simply condemned; For the quotations are set down abstractly, without any sense put upon them, and then, in the end of the act, the condemnatory sentence past in these words, *The General Assembly found that the said passages and quotations are contrary to the holy scriptures, &c.* This is the view, I cannot shun to have of matters, while that act stands unrepealed.

Pray, dear Sir, to what purpose is an assertory act, with respect unto these injured truths; for, the condemnatory act hath as much of the authority of this church to support it, as the assertory act hath. And therefore, I am as much at liberty to make use of the one, as the other, in my way of speaking.

Again, to what purpose is an explicatory act? Will all the explications in the world ever make error truth, or truth error? Can ever that which is crooked, in things of this nature, be made straight? At best, I look upon this as a palliating of matters, and I wish, it may not fall under the compass of that scripture, Isa. v. 20.

I think strange to see good and great men so easy upon this head, as if matters would be right enough,
by

by pursuing proposals of this kind; while they appear to be nothing but mere blinds cast up by some politic leading men, whose credit is engaged for the support of that act. Shall ever the credit of a few men, or the credit of an act of Assembly be supported to the prejudice of truth by the authority of this church, one of whose known principles is this, *That no church, council, or assembly in the world is infallible?* And if this be our principle, why not own it in practice, when there is such a fair occasion for it, as the rescinding an act, which there are few, but will own, is wrong in some things? If the Marrow must be condemned, let it be condemned upon a cleanly ground, without prejudice either to truth or justice, and no man shall more frankly obey than I: But, let it not be condemned by an act, which, if it be not repealed, must stand as a perpetual infamy upon that assembly that made it, as also upon all that support it.

Who is me that party-interest should so far prevail, as to support an act, so evidently injurious to truth. How far is this from the temper of a sober heathen, whose regard to truth made him express himself thus, *amica Plato, amicus Socrates sed magis amica veritas?* Where is the spirit of that noble reformer Martin Luther, who said, *Stet veritas et ruat cœlem?* Dear Sir, the peace of a national church is a most valuable blessing, and I would gladly hope that none values it more than I do: But alas what is peace but a conspiracy, if it do not stand with truth? He, who is the God of peace hath truth also for the girdle of his loins. And he puts such a value upon the least *jota* of his revealed truth, that he will reduce heaven and earth to their original nothing, rather than suffer it to fall to the ground. How then shall we be answerable to the God of truth, if, when truth is wounded, we do not put to our hand to heal and support it? If we quit it, we betray our trust, and give up with our shield and buckler.

God

God forbid, I should be so uncharitable as to think, that truth hath no friends among the ministers of Scotland, but the few subscribers. No, I am persuaded of the contrary: It has many friends in this church, but whatever night friends it may have, like Nicodemus; yet commonly, it has but two witnesses, (Rev. xi.) *i. e.* But a very few. However, it is all one with God to work by few, as by many, by weak and foolish things, as by these that are strong and mighty. He can make rams horns, as well as battering rams to throw down the walls of Jericho. It is his ordinary way to choose the *weak and foolish things of the world, to confound them that are mighty, that no flesh should glory in his presence.* And therefore, however weak and contemptible we are in ourselves, while we are convinced that the cause is the Lord's, I hope it shall not discourage us, though power and policy, learning, numbers, and authority be against us.

But I am afraid I have, by this time, wearied you, for which I beg pardon; but, I hope, the importance of the subject will be a sufficient apology. There cannot be too much said, if I could but say what might be said to the purpose. I shall be glad to have your thoughts, as to what has been suggested; for, however I be engaged in this matter, I desire to ly open to what religion and right reason may offer.

I am,

R. and very D. B.

Your very affectionate Brother,

And most obliged Servant.

SEPTEMBER, }
18th, 1721. }

P

Phil.

Phil. If what your brother has advanced in this letter, can be made good; I confess, you have much to say for yourselves: but, that is what I very much doubt of. Only, what I have read excites in me, an impatient desire of hearing Mr. Gamaliel and you, upon this subject; and if you think fit, I shall wait on the doctor just now, and make the proposal.

Paul. Do, and you shall find me at —— where I shall wait your return with the doctor's commands.

Paul, by himself, alone. How exceedingly concerned is Philologus about this affair! I perceive he is mightily influenced by Dr. Gamaliel. The doctor, to give him his due, is a subtle disputant. Nothing bears me up, in view of this congress, but, the persuasion I have of the goodness of my cause: For otherwise, I am sensible, I am a very unequal match for a man of his eminent learning. But, in the strength of the Lord, I desire to adventure; and may I be helped to behave so, as such a good cause may not suffer by my mismanagement.

Gallio meeting Philologus. Good-morrow Mr. Philologus; pray, whether in such haste? is it a matter of life and death?

Phil. Not in your sense, Mr. Gallio. But pray, excuse me that I cannot stay to acquaint you; I have been just now with Mr. Paul,——and I am in great haste upon my way to Dr. Gamaliel.

Gallio. So, ho! before you go further I could lay an equal wager with you Philologus, that you are making some pother about the *Marrow of Modern Divinity*, a senseless debate; for which we gentlemen of good humour and free thinking do heartily laugh at you. Am I right sir?

Phil. Right, Sir, as to the business; but I am sorry to hear you blab out so unadvisedly, on an affair which so much relates to our knowledge of the right way to heaven, if a man of your careless temper would allow yourself to think upon it.

Gallio.

Gallio. Tush! with your religious cant! I hope to get to heaven, with much less ado. Mean time, Mr Philologus, as indifferent as I am for ordinary; I could be satisfied to be witness to an encounter betwixt Dr. Gamaliel and Mr. Paul. It would be good diversion; and besides, I expect to learn by it, to chat over a bottle, and not to be quite dumb when a matter that is so much the town-talk is tossed among my comrades.

Phil. Your known indifference about religion, Mr. Gallio, I am afraid, will make the ministers not very frank to allow you.

Gallio. Nay, Mr. Philologus, if I cannot be admitted with all freedom, pray, let it alone? For you know, I am pretty easy about such matters.

Phil. To oblige you, Sir, I shall use my endeavours to procure you access, but I wish you may have more in your view, than to learn to chat on such matters.

Gallio. I thank you, Sir, for your undertaking, and your good wishes, and I shall wait your return at ———

Phil. to Dr. Gamaliel. A good morning to you reverend Sir, I see you busy, and I wish my visit may not be an unseasonable interruption.

Gam. You're welcome Mr. Philologus, I was indeed studying hard, but can, nevertheless spare a little time to receive your kind visit. I have been just now reviewing the act of Assembly against that vile book, the Marrow of Modern Divinity, and the Representation of the twelve Ministers against that act. I have also been once more looking into P. Hadow's Detection of the Antinomianism of the Marrow. The P. has done us good, and seasonable service, and in my opinion, and that of the generality of my brethren, has so knocked that matter in the head, that the representers will never be able to set their faces to it.

Phil. You'll be disappointed Sir, as I hear, for I am told, they design to answer it paragraph by

paragraph, and that the business is almost done already; though they will take their own time to bring it to the light. And I will tell you, for more news, Sir, some people talk very confidently, that they are like to turn the cannon upon the principal, and to find him guilty of very erroneous positions and, which is very strange, if they shall be able to make it good, even of asserting some antinomian tenet. And, as to the P's sophistry and unfair dealing, in his way of quoting and misapplying passages of the Marrow, to fix on it the charge of antinomianism; it is, what is loudly talked among all their favourites, But, Rev. Sir, I don't incline to digress on this subject just now; only I'm glad you were so free as to impart to me the subject of your studies, because, now I hope, what I have to propose to you, will not be out of the way, as to your main scope, though it may divert you a little from the method wherein you was pursuing it.—In short, Sir, I was this morning with Mr. Paul, and after some little discourse with him, whom I take to be a good man, and a man of some parts, though he has taken this whim in his head. I told him I could not pretend to debate with him, but that it would be a mighty satisfaction to me, if I could hear that matter reasoned betwixt you and him: To which he consented, and left it upon me to procure a meeting, and he waits your commands at—

Gam. To let pass what you have told me of the designs against P. Hadow's performance, to a more proper time.—I am very fond of a meeting with Mr. Paul; I am hopeful he may be gained; I find several of my brethren of opinion, that we should embrace all occasions of reasoning with the Representatives singly; for, there is no dealing with them when they get together in a body at Edinburgh. But, if we could get them brought off by separate attacks upon them, and even by insinuating, pretty roundly, the risk, they run, in case they persist; I assure you Philologus it would be a good and reasonable

sonable service; for, upon the one hand, it will be intolerable to suffer the authority of the church to be trampled upon, or even weakened, by any twelve ministers; and, upon the other hand, severe measures may occasion such a division, as will vex us all to the heart. Therefore, pray give my service to Mr Paul, and, in my name, invite him to my house.

Phil. I shall take your commission, Sir,-- But, I had almost forgot to tell you, that having met to day with Gallio. after some discourse with him, I find him fond of being present at your coming, -- shall I call him too?

Gam. Do; but let Mr. Paul be acquainted, for I know not if he will think it convenient.

Phil. (To Paul, whom he finds in company with Apelles and Rufus.) I fear I have made you wait too long Mr. Paul, but am glad you've got good company to divert you.

Paul. As I was coming to this place I met these gentlemen, and we have been discoursing upon the controversy concerning the Assembly's act against the Marrow, and I find them both very earnest to hear Dr. Gamaliel's communing with me on that subject.

Phil. I could answer for the doctor, these gentlemen will be very welcome.---But Gallio having met me to day, has been applying for the same privilege. ---I told the doctor who is satisfied, providing it be not disagreeable to you, Mr. Paul.

Paul. I sha'n't differ with the doctor on that head; only I could wish, that gentleman may not fall into some extravagant ways of speaking, or make a bad improvement of our differences.

Phil. (To Gallio) Sir, you are allowed by both parties, but pray take care how you behave in such grave company.

Gallo. That I shall, Mr. Philologus.

Phil. (To Gamaliel) Rev. Sir, I've been with Mr. Paul, I found Apelles and Rufus with him, who are also fond to be present, I undertook you would admit

admit them, and they are all upon their way.---I told Mr. Paul of Gallio's desire, and he agrees to allow him, and I've brought him along with me,---He is in the outer room.

Gam. Pray call in the gentleman.

Gallio. Your very humble servant, doctor.

Gam. I am yours, Mr. Gallio. Your friend Philologus acquaints me, that you desire to be witness to an interview between Mr. Paul and me, upon the subject of the Marrow, and you are welcome ; only let me beseech you, Sir, to be well advised in what you speak.

Gallio. Why, Sir, I came not with a design to speak, but to hear ; and, if it please you, I shall observe a profound silence.

Gam. Not that neither, Mr. Gallio ; only observe due caution.

Paul. (To Rufus and Apelles, by the way.)

Gentlemen, very much may depend upon a right management of this interview ; I have no fear at all of my cause, but some concern lest any thing should happen to make me lose temper. I'm sensible of my infirmity that way, and we have reason to be so much the more upon our guard, that Gallio is to be present, who may make a very bad improvement of any intemperate warmth, if it should fall out in the progress of our reasonings.

Rufus. I'm hopeful, Sir, your concern about it may be a good mean to prevent it. But, dear Sir, I must say, your debates give me very much uneasiness. I could wish the Assembly had not meddled with that book ; but, seeing they have discharged it, I could have been satisfied you had not made such a noise with a Representation ; I know not well what to think, I acknowledge I have read the book with much satisfaction, and I have a very great regard for the ministers who think the assembly have not wronged it only, but the cause of truth ; and, upon the other hand, I have a great respect for many learned and worthy men, who appear against that

that book. Such a stated opposition between men, whom I think good men, exceedingly stumbles me. Wherefore, I beseech you, dear Sir, use all possible means to cultivate a good understanding, that we, poor weak things, may not be quite broken between you.

Paul. I do acknowledge, dear Sir, that the differences which sometimes fall out in the church, even among good men, are matter of great grief to all who have the welfare of Zion seriously at heart; I confess they are even more stumbling, than the arising of corrupt men who bring in damnable heresies; for these are sooner detected, nor are weak Christians so easily imposed upon by them, as by the insinuating errors of persons, otherways, in reputation for learning and piety. But when I have been plunged in the gulf of this hard chapter of providence, I've been sweetly relieved by such considerations as these; that while we are in this present militant state, we see but in part and know but in part; that it may please the Lord to permit this for the discovery of naughty men, and for the trial of the faith and patience of the saints; that thereby the Lord calls his people, practically, to learn to call no man, nor society of men, Master; but to have recourse to the law and to the testimony, and after the applauded example of the noble Bereans, to examine the doctrines of their teachers by the scriptures; and that the Lord may suffer these differences, as a just chastisement, for the misimprovement of a clear gospel dispensation. And though these clouds be very humbling and afflicting, yet we are not to give too much way to fainting under them through unbelief; for as our kind and gracious Lord and head knows how to preserve these who are his, in the most threatening storms of this kind, so he is pleased oftentimes to make a bright sunshine of gospel-light to break forth, after these thick clouds of darkness and division, and I'm not without hope of such a happy issue of the present controversy

controversy There are many worthy men, whom I love and honour, who have not had freedom to join us in subscribing the Representation, at whose feet some of us may sit and learn clear views of the gospel, and the glorious truths we contend for. And, I hope, when matters come to be duly pondered, truth will appear in its native purity and beauty unto others, in spite of all the dust that some learned criticks, perhaps too much caressed, do endeavour to put upon it.—But now that we draw near to the doctor's lodgings, I must break off.

Gam. (To Mr Paul, Apelles, and Rufus, entering his chamber.)—Brother Paul, I'm glad to see you, and these gentlemen in health.

Paul. And I you, Rev. Sir. And, without further ceremony, I hope you are apprised of the design of our visit.

Gam. I am brother, and you are very welcome. And after a little refreshment, we shall fall close upon the subject of the controversy, concerning The Marrow of Modern Divinity.

Phil. If it be not impertinent for me to put in a word before you enter on that subject, I would, with submission, propose to hear the act of assembly and the representation read, that I may the better understand your reasonings upon them.

Gam. If the company please, Philologus, you may read them. *Vid. at the beginning of this book.*

Phil. Now I've done,—and if there be not subject of conversation here for one forenoon, I'm much mistaken.

Gallio. After what I have heard, I perceive these subjects, gentlemen, will be quite off from my way of thinking, but I hope to understand better by your reasoning upon them; only I wish you divines mayn't tooth one another too keenly.

Apel. I am glad I have heard these papers, I am confirmed in my opinion thereby, that the cause of the representer is just.

Rufus. If I may say it, Mr. Apelles, you're a little

tle too forward. Came we not to hear the ministers, who best understand this debate? Sure it becomes us to suspend our judgment. Pray, Mr. Gamaliel, say on.

Gam That I shall, Mr. Rufus And gentleman, I excuse you for what you have spoken, it has but given me occasion to gather my thoughts.—And now, Mr. Paul, I direct my discourse to you; and I would, with your good leave, reason with you concerning the several steps of your conduct in this affair. And, without farther ceremony, I desire to know how you can vindicate yourself and your brethren upon the following heads

I. Concerning your conduct in this affair, before you gave in your Representation: And particularly, your irregular and extrajudicial manner of concerting and forming such an unaccountable and open attack upon the supreme authority of this church.

II. Concerning the grievous and heavy charge which you lay against the General Assembly 1720; and the foul reproaches wherewith you load their 5th act, wherein they censure some erroneous passages, and harsh and offensive expressions in that book, entitled *The Marrow of Modern Divinity*, and also the 8th act, wherein they direct ministers, in preaching catechetical doctrine, To insist upon the great and fundamental truths according to our Confession of Faith and Catechisms, all which the Rev. commission of the late General Assembly, before whom you were fully heard, as to the several heads and articles of your Representation, hath laid to your charge, in their printed overture, concerning this affair, prepared for the ensuing General Assembly. And as I have herein recited the very words of that overture, in this general accusation against you; so, when I come to be more particular on this head, I shall confine myself unto the special instances of these foul reproaches, which the commission charges you to have cast on the Assembly 1720, as they are expressed in the foresaid

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printed overture; that you may see what sure foundation I go upon in this, which indeed is the principal branch of my charge.

III Concerning your conduct, in managing this affair, at the Assembly, and since, at the commission.

IV. Concerning some unwarrantable steps of your deportment in this matter, in your conversation elsewhere.

Now, Rev. brother, this is the method I have been thinking of with myself, to propose to you for managing this conference, ever since Philologus acquainted me of his desire of hearing you and me upon this subject, and of your consent to reason with me thereanent. I offer it under your correction, and pray, Sir, if you think it not right, be pleased to propose your own opinion concerning the method of our discoursing this weighty affair; I hope we shall soon agree in this circumstance; I heartily wish, we may no less easily centre in one way of thinking, concerning the substance of the controversy.

Paul. Rev. Sir, without more words, I heartily approve of your method. I see you have projected a very regular attack upon me; and if your charge be as just, and confirmed by as close reasoning, as you have now ranged it under proper heads, I will certainly be obliged to confess unto you. Whether it be so, or not, let us put the matter to a fair and impartial trial, and apply ourselves seriously to this enquiry; for I hope it is the discovery of truth, and not the base and mean end of victory, in such an encounter that we both have in view. Rev. Sir, pray, allow me, only in a few words, to declare unto you, before you enter on the particulars of your charge, that if it were not for the valuable depositum of the glorious truths of the everlasting gospel, which, I conceive, the act of the General Assembly, against the Marrow of Modern Divinity, hath wounded, I should never have appeared in
this

this cause. Were the only question in this affair, as now stated, a competition betwixt the credit of the church of Scotland, and that of twelve ministers, a poor handful who have ventured to make a complaint to herself of that deed, I should frankly own, that our name and reputation is not once to be put in the balance with that of our mother, whom we highly honour; but if she, as we conceive, has, through a lamentable oversight, done injury, by that act, unto any of the precious truths of Christ, may not we her sons, who are bound by the scriptures, by her own authority, by the strongest and most binding obligations and promises, when licensed and ordained, by other more private and particular engagements, by our solemn national covenants, and by the constraining love of Christ, to maintain truth, and to stand up for the defence of the gospel, I say, may not we, who are under such strong ties, be allowed with all humility and deference, and yet plainly and earnestly to plead with our mother, and yet not be branded with the odious characters of calumniators, turbulent men, and other such names of reproach? May we not put in a petition to an Assembly of this church, to repeal an act, which, we conceive, hath given such a wound to truth, as wants a precedent in the church of Scotland? And may our gracious God and merciful Redeemer keep her from ever confirming it by a parallel.—

Phil. Rev. Sir, pray pardon me for interrupting you,—only I observe you in a mighty concern,—and I could not think, when you would have given way to the doctor's particular instructing of the charge against you, in a method which you have been pleased to approve, and which we are impatient to hear.

Paul. Good Sir, I had very little more to say, before I should have desired the reverend doctor to go on in the regular method he had laid down; only, I hope you and the company, and particular-

ly the reverend doctor himself, will pardon me for pouring out my heart a little on this affair, before we dip into a more close examination of it. And, gentlemen, I must tell you, this matter being one of the most important concerns, that ever I was engaged in, is weighty on my spirit; and I heartily pray the cause of my glorious Redeemer may not suffer by this, nor any step of my weak endeavours to maintain it. I desire to go forth in the name and strength of him, who is the true and faithful witness, into whose hands I commit my thoughts, my tongue and pen, as any occasion shall offer, wherein any of these shall be engaged in this controversy. And now, reverend doctor, you may say on.

Gam. Sir, I think it strange that you persist to fix a calumny on the church of Scotland, as if she had receded from our standards of truth. Who can bear it patiently to hear his mother church, a church so famous for orthodoxy and purity of doctrine, treated in such a manner. Remember, Sir, it is not with me, but the supreme authority of the church you have to do; remember you lie in the face of an express statute of the church, an undutiful practice, which you can never be able to account for; notwithstanding of all your vain boasting of your being engaged in the cause of Christ, a pretence which the vilest heretics will lay claim unto.

Paul. Rev. Sir, If the bringing a railing accusation against an antagonist be any benefit unto a cause, I confess you may have much the advantage of me that way; not only because of your superior talent in that method of contending; but because of the examples of not a few, whose chief strength for supporting that cause you undertake the defence of, lies in weapons of that kind. I very well know I transgress a peremptory statute of this church by this appearance; and am heartily sorry I am obliged to it. But, I hope, I do not hereby transgress the law of the great head and king of his church, which binds me to contend earnestly for the faith once delivered

delivered to the saints, Jude, ver. 3. I do acknowledge, Rev doctor, That it would be a very *impar congressus*, betwixt a General assembly of the church of Scotland and any twelve ministers, especially such superficial men, as some renowned rabbies on the other side, are pleased, in their abundant complaisance to term us; were it not that these same weaklings have the cause of that glorious Lord, who has truth for the girdle of his loins, to contend for, and that they know it is all one to him to work by few as by many, by the weak as well as by the mighty. Rev. Sir, I cannot but likewise own, that it is not easy, in the heat of a dispute, to guard against an intemperate warmth, and, perhaps, undutiful expressions; and I no less frankly acknowledge, that as these are at all times blame-worthy, so they are, in a special manner, undutiful and unsuitable, when one is pleading a cause against the representatives of his mother church, which ought to be done with the greatest respect and veneration that possibly can consist, with the strenuous asserting of truth, whereof the least hoof is not to be quit for any authority under heaven. Therefore, Rev. Sir, as, upon the one hand, I desire to be helped, through grace, to guard against all unbecoming expressions, with respect to the Assembly, in the whole of this dispute; so I humbly suggest, that you may not on every turn twit me with their authority in this debate, and instead of argument, run me down with the hideous clamour of rebelling against it. I sincerely declare it is my soul's grief, that I cannot in this case, believe as our church believes, unless I should make her a complement of any common sense and reason, and of that judgment and discretion which God has given me, which she forbids me to do, while she expressly disowns the doctrine of the infallibility of the church, and of the implicate faith and absolute and blind obedience of the members thereof, founded thereupon. And on the contrary maintains, Confession of
Faith,

Faith, chap. 20. §. 2. "That God alone is Lord
 " of the conscience, James iv. 12. Rom. xiv. 4.
 " And hath left it free from the doctrines and com-
 " mandments of men, which are in any thing, con-
 " trary unto his word; or beside it, in matters of
 " faith or worship, Acts iv. 19. and v. 29. 1 Cor.
 " vii. 23. Matt. xxiii. 8, 9, 10. 2 Cor. i. 24. So
 " that, to believe such doctrines, or to obey such
 " commands, out of conscience, is to betray true
 " liberty of conscience, Col. ii. 20, 23. Gal. i. 10.
 " and ii. 4, 5. and v. 1. And the requiring of an
 " implicate faith, and an absolute and blind obedi-
 " ence is to destroy liberty of conscience, and rea-
 " son also. Rom. x. 17. and xiv. 23. Isa. viii. 20.
 " Acts xvii. 11. John iv. 22. Hosea v. 11. Rev. xiii.
 " 12, 16, 17. Jer. viii. 9. Confess. chap. 25. §. 4.
 " The purest churches under heaven are subject
 " both to mixture and error—Rev. ii, iii. Mat. xiii.
 " 24, &c. Chap. 31. §. 4. All synods or councils
 " since the Apostle's time, whether general or par-
 " ticular, may err and many have erred, therefore
 " they are not to be made the rule of faith or prac-
 " tice; but to be used as an help in both, Eph. ii.
 " 20. Acts xvii. 11. 1 Cor. ii. 5. 2 Cor. i. 24.

Phil. Pray Sir, for what is all this quotation?
 The Reverend Doctor denys not these doctrines of
 our Confession; nor will any minister, or true mem-
 ber of this church, refuse them.

Paul. Good Sir, with your leave, though these
 principles are not expressly, and flatly, denied by
 the most violent defenders of the act quarrelled in
 our representation; yet, I must say, and I judge it
 very necessary to be said in the entry of our dispute,
 that many, both ministers and others, do by their
 way of reasoning against us, from the authority of
 the church, at least, virtually and practically con-
 tradict these principles. Their words and frame,
 in their behaviour towards us, can be reduced unto
 no other principle, but that of implicate faith. And,
 when we insist on this branch of protestant doctrine,
 and

and of Christian liberty, which, our own Confession acknowledgeth in these words, Chap. 20. §. 2. "The requiring of an implicate faith, and an absolute and blind obedience is to destroy liberty of conscience and reason also." we are, sometimes, accosted with this poor empty retortion : do ye pretend to be wiser than the Assembly ? Do ye set up for being infallible ? As if a man could not maintain such a judgment of discretion belonging to him, which he is not to part with to yield a blind obedience to any human authority ; without thinking or saying, He is himself infallible. When a man believes the Confession of Faith, as the confession of his faith ; is it because of the authority of the church demanding his owning of this as a term of ministerial communion ? I say, No : But, because after examination, and comparing it with the scripture, he sees, with his own eyes, That it is so. If any man has agreed to it otherwise, so far he has acted the Papist. And, if that same church should pass an act, wherein truth is concerned : Am I bound to submit to it, *ipso facto*, because it is enjoined ? I say, No ; unless, upon examination, I be persuaded, it be just and right. If any think otherwise, let them reconcile their opinion with the above received article, and the scriptures quoted to confirm it, if they can. Now, Doctor, the present case is plainly this. We own the decrees of councils, general or particular, to be an help in the matters of faith and practice, as our excellent Confession saith, but, not a rule in either of them. Upon this principle, we reason thus ; we are persuaded our Assembly, by their act against the Marrow, hath injured some of the very truths contained in our own Confession. This we say, this we maintain, and as becomes faithful ministers of Christ, against this we reclaim, and of this we act redress by a representation and petition to the assembly it self. Therefore, if you please, Rev. Sir, you may forbear your threatnings, for I hope if your reasons do not convince

vince us that we are in the wrong; your threatenings shall never discourage us from maintaining the cause of truth, be the rage and resentment of our enemies what it will. This, we are bound unto, as Christians and ministers, and this I am persuaded all my brethren will firmly adhere unto. I hope we have counted the cost; and, through grace, shall not reckon any thing that we can suffer in a world, either in our person, name, or secular interest too dear, that we may fulfill and discharge that trust committed unto us by our great Lord and Master Jesus Christ.

Gam. Sir, it would be endless, to take notice of every thing that occurs in one another's discourse. I could say a great deal more upon what you have just now advanced, but I choose rather to go on unto

The I. head proposed concerning our conduct in this affair; before you gave in the Representation.

And that I may go to the spring of this business: I ask you, Sir, How came Mr. Hog in a preface to the Edinburgh edition of the Marrow of Modern Divinity, and others of you, by other methods, so earnestly to recommend that book, without taking notice of these dangerous and harsh expressions in it, which might lead to error, and stumble the weak?

Paul. When Mr. Hog and others, recommended the Marrow, they saw no more hazard of expressions in it unto the judicious Christian Reader, than Messrs Caryl, Burroughs, Strong, &c. did, who recommended it in more pressing terms. Perhaps, both they and we read it not, indeed with a formed design, to find faults, but to be edified by it, which, if some unmerciful criticks of our day had done, they would not have given such a way to that talent, as to exercise it by disjoining and dismembering of sentences here and there, and torturing them unto a confession of these errors, which they
were

were resolved, it seems, to find in the book; and which, I hope, in the progress of our dialogue, shall be made to appear, are contrary to the Author's scope, in the quoted places themselves, as well as, to the whole tenor of his book in other places.

But now once for all, as to these unguarded expressions. Give me leave, Rev. Doctor, to insist a little. Because, indeed, this is the objection that is of greatest weight against our whole conduct in this affair from first to last. Know then, that we do own that we set not up for any human writing, as perfect; There are in the Marrow some ways of speaking, which we would not have chosen on the same subject; yet, when they are considered and compared with the context, we see no ground, by any native inference, to fix heresy upon them; nor do we in the least favour these errors, which the Assembly do think are contained in any such dismembered passages as are so censured: tho' we cannot see their sense of them to have been the author's meaning, or to be agreeable to the context fairly viewed. There are mostly the expressions of that worthy reformer Martin Luther whom, the learned and holy Rutherford in his *spiritual antichrist*, doth with great diligence vindicate from the charge of antinomianism. If the critics of our day had been acted by that same spirit, they would have taken things by the right handle, and have endeavoured to construct a man's words in a place obscure, by his known sense and scope.

Apel. Mr. Paul, I am almost sorry you have mentioned Mr. Rutherford's *spiritual antichrist*; because, I heard it openly said in the Assembly. That Rutherford in that book spoke in a quite different strain about the law than the Marrow did, and that he confuted the antinomians in another manner than the Marrow.

Phil. That is very true Sir, and therefore Mr.
R Paul,

Paul, know that Rutherford will do you no no service in this matter.

Paul. Reverend Doctor, if you have Rutherford's *spiritual antichrist*,—Pray let us see it.

Gam. I have the book,——and there it is Mr. Paul,——but, I know not what use you would make of it now, when we are but upon a preliminary, concerning your conduct before you offered the Representation.

Paul. Reverend Sir, the objection proposed from unguarded expressions in the Marrow, which might either seem to favour error, as some will have it, or at least, to sound harsh; being, indeed, the strongest argument urged against our ever countenancing that book, in the least, either before, in, or after our representation; I judge it most proper and seasonable to take it off now. And because Mr. Rutherford's memory is savoury to this church, I desire to make some use of his *spiritual antichrist* in this cause. And here I would offer from that book some distinctions which he makes for clearing the meaning of Luther's expressions, in his works, by which he shews a truly Christian spirit; while he attends to a man's scope for constructing his meaning, and allows a more obscure place, to be interpreted by other places that are more plain; which favour, or rather common justice was not allowed to the Marrow. I shall also mention some few, of the many expressions quoted by Rutherford out of Luther, which sound no less, if not more harsh than any that are quoted out of him, in the Marrow, which yet Rutherford puts a favourable gloss upon.

Rufus. Pray Sir, do not widen the breach among you, by such keenness in this dispute; I could heartily wish you would take a shorter and softer way of bringing it to a happy conclusion. I am afraid the lengthning out of the debate, by such methods, will be of bad consequence.

Paul.

Paul. I see Sir, you look a little dumpish at my offering to quote Rutherford. Pray, what is the matter?

Rufus. Why, Sir, I shall tell you freely, what makes me concerned; you know, from the beginning, I was much afflicted with these differences among you; and, the particular that I am concerned about, when you mention that book of Rutherford's, is this in short, That if you should produce any quotations of Luther's words, that are harsh, and which Rutherford favourably constructs, it will but tempt your antagonists to condemn both Luther and Rutherford, rather than yield to you: And that is more than you would desire, and it will but heighten the ferment among yourselves, as well as increase the scruples of well meaning weak Christians.

Paul. No, Sir, I would gladly hope for a better effect upon both. I would expect rather, that our reverend brethren will conclude thus, That if Luther be orthodox, when quoted for the like, or more harsh expressions by Rutherford, why should he be reckoned heterodox, when quoted in the Marrow; I hope it will even make some brethren bethink themselves, and not utter such expressions as these, *That the Marrow should be burnt*, &c. and that for expressions which they quote from it that are Luther's words. And then, as to people, I hope when they consider the rules Rutherford lays down for understanding of Luther's expressions, and the candid interpretations, that holy man, puts upon them, they will not be so much stumbled at some of these expressions in the Marrow, which truly, did in any measure offend them. And then, Sir, I conceive, what I incline to offer from this book, will really, lay a strong foundation, for some after reasonings upon the cause it self.

Gam. Pray, then, Mr. Paul, let us hear what use you make of Rutherford to take off the objection from the unguarded, or rather, erroneous expres-

sions of the Marrow, for vindicating your conduct in recommending it notwithstanding thereof.

Paul. I shall read to you the following passages.

Consider, Rev. Sir, That Rutherford lays down twelve distinctions for understanding Luther's expressions, which are introduced thus, Rutherford's *spiritual antichrist*, Pages 86, 87. The style of Luther was according to his spirit and zeal, hot, hyperbolic, vehement against justification by works, and therefore these distinctions are to be observed to clear Luther's mind.

1. Luther speaketh one way of the law, and the works of the law, in the matter of justification, and a far other way of the law and works simply as they oblige all.

2. To Luther the law teaching, squaring, commanding is one thing; and the law in strict terms commanding perfection, under highest eternal pain, and compelling, terrifying, cursing, condemning, is another thing.

3. The law compelling legally, and condemning that it may condemn, is one thing, and the law compelling and condemning materially, not that it may destroy and condemn, but condemning to the end it may chase the sinner to Christ, and save intentionally, is a far other thing.

4. The conscience simply is one thing, and the conscience terrified, crushed, shaken with despair, a far other thing, Luther constantly taught that the law obligeth the conscience of believers, as well as unbelievers, and yet that the law ought to exercise no dominion over the terrified and affrighted conscience of a believer, to press him to despair.

5. The law according to Luther hath three special uses

(1.) That it may reveal sin and wrath, and by this be a pedagogue to lead the sinner to Christ.

(2.) To be a rule of a holy life.

(3.) To discipline and compeſce, with the fury and fear of wrath, hypocrites and wicked men, that they

they may be disciplined externally, and not go with loose reins after their lusts.

6. The law in its rigour, as it sounds out of the mouth of Moses, and is violated, and preffeth us to absolute obedience out of our own strength, without a Mediator, or a Mediator's free grace, is to the believer a rough and bloody enemy, and preacheth bloody tragedies, and craveth and exacteth hard things, but the law as pacified with the blood of a surety, and as it is the sweet breathing of the love of Christ, through the Spirit, and as it saith walk in love through the strength of him that loved you unto death, it is a sweet, warm, kindly, lovely friend, and it leadeth us, being willing.

7. The law is eternal, the law condemning, forcing, cursing a believer is not eternal; but ceaseth to the believer in that bloody office, through the satisfaction of Christ.

8. Luther highly magnifieth good works in themselves, but as the agent resteth on them with confidence, he abaseth them

9. The law without the Spirit is a poor, thin, liveless, hopeless, useless, dead letter: The law animated with the Spirit, and tempered with some ounces of gospel-breathings of free grace, concurrereth instrumentally to convert, quicken, revive us, and to promote salvation.

10. The law, as it teacheth, directeth, commandeth, obligeth, bindeth to duties for the authority of the law-giver, and is ever an active rule to the believer; and never a passive thing: But as it condemneth and curseth, it is to the believer a mere passive, and a naked standard by, and hath no activity, nor can it act in that power upon any in Christ, as the law of Spain is merely passive in condemning a free born man dwelling in Scotland.

11. The binding authority in the law laying on the sinner an obligation to do and act, is different from the binding power of the law to suffer punishment, for transgressing of the law. The former agreeth

agreeth to the law simply, as it is a law: The latter agreeth to the law, as it is violated and disobeyed. 2 The former is eternal, and urgeth the believer, unbeliever, before the fall, after the fall, in the life to come, the latter is removed in Christ, to all those that are in Christ, for the law fully satisfied, neither condemneth nor can it condemn to eternal suffering, for Christ's passive obedience removeth all possibility of our passive obedience for sin in a satisfactory way.

12. The law admonisheth, but helpeth not.

These distinctions, I sincerely think, if duly applied, as Rutherford doth, will indeed clear Luther's boldest expressions concerning the law, of the heterodox sense some would put upon them, at least, when they have been so unlucky as to drop into the Marrow, though, perhaps, they might have been found enough elsewhere.

Gam. Well, Sir, what is all this to the purpose? Can you point to any expressions of Luther's, quoted by Rutherford, so harsh as these in the Marrow, which yet Rutherford puts a favourable gloss upon?

Paul. I think I can; and for a swatch take these following: Rutherford's spiritual Antichrist, page 100, 101 Luther saith, *Opus non potest deceri, nisi ladas fidem: Cum fides & opera in re justificationis extreme adversantur, ita fit ut doctrina operum necessario sit doctrina demoniorum et discessio a fide.* Works, saith he, cannot be taught, except ye hurt faith, seeing faith and works in the matter of justification are extremely contrary, so that the doctrine of works must necessarily be a doctrine of devils, and a departure from faith Luther * *Lex in Christiano non debet excedere limites suos sed, tantum dominium habere in carnem, quæ et ei subiecta sit, et sub ea maneat, hoc ubi fit, lex consistit intra suos limites lex, si tu vis ascendere in regnum conscientia et ibi dominari (loquitur de conscientia hominis justificati sub tentationibus terrefacta) et eam arguere peccati, et*
gadium.

* Luther tom. 4. fol. 6.

gaudium cordi, tolleres hec præter officium tuum facis.

The law in a Christian ought not to exceed his bounds, and ought only to have dominion over the flesh, which is subject to it, and remaineth under it. But oh law! wilt thou invade the conscience and exercise dominion there, and accuse the conscience (of a justified believer none terrified) of sin, and take away the joy of heart, thou doest this beyond thy office. Luther, * *Dominetur sane lex in corpus & veterem hominem, is sit sub lege, huic præscribat lex, quid facere, quid preferre debet, cubile enim in quo Christus solus quiescere & dormire debet, non contaminet, id est, novum hominem nullo suo usu aut officio perturbet.* Therefore, (Luther,) the law hath dominion indeed over the body and the old man, let this man be under the law. let the law prescribe what he ought to do, what he ought to suffer, let it not pollute the the chamber in which Christ only ought to rest and sleep, that is, let it not trouble the new man with its use and office. Page 108. Luther, † *Nunquam peccat homo horribilius quam in eo articulo, in quo incipit legem sentire seu intelligere.* A man (a believer) terrified in conscience, and under the despairing apprehensions of wrath doth never sin more horribly, than in that article of time, when he beginneth to feel and understand the law, (in its condemning power.) ‡ *Impossibile est Christum & legem simul habitare in corde: Aut enim legem aut Christum cedere oportet.* Its impossible that Christ and the law can dwell in one soul; for either must the law or Christ yield the one to the other. Page 109, § *Summa ars & sapientia Christianorum est, nescire legem, ignorare opera & totam justitiam activam, presertim cum conscientia luctatur cum judicio Dei: Sicut extra populum Dei summa sapientia est, noscere, inspicere, & urgere legem, opera & activam justitiam.* It is the great skill and wisdom of Christians to be ignorant of the law
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* Luther, tom. 1. 128.

† Luther, tom. 1. fol. 541.

‡ Luther, tom. 2. 1. 153.

§ Luther, tom. 4. f. 5.

and works, and of all active righteousness, especially when the conscience wrestleth against the justice of God, as without the church of God, it is the great wisdom of God to know, consider, and press the law, works and active righteousness. Page

110. * *Cum conscientia perterrefit lege, nec rationem nec legem consulas: Sed so a gratia ac consolationis verbo nitaris: Ibi omino sic te geras quasi nunquam de lege Dei quicquam audieras: Sed ascendas in tenebras, ubi nec lex nec ratio lucet, sed solum ænigma fidei quæ certo statuit te salvari extra & ultra legem.*—*Est & lex audienda sed suo loco & tempore.*

When the conscience is terrified with the law, and wrestleth with the justice of God, consult neither with natural reason, nor with the law, but lean only to free grace and the word of consolation, and there thou mayest behave thyself, as if thou hadst never heard any thing of the law of God: There thou mayest enter in darkness, where there shineth neither law nor reason, but only the mirror of faith, which may save thee without and beyond the law.

—The law is also to be heard in the own time and place. Luther * *Christiano nihil prorsus negotii esse debet, præsertim in tentatione cum lege & peccato, quatenus est Christianus, est supra legem et peccatam, habet enim in cordo præsentum & inclusum, ut annulus gemmam, Christum dominum leges, itaque cum lex eam accusat, peccatum perterre facit, intuetur Christum, quo, fide apprehenso, habet secum victorem legis peccati mortis & diaboli, qui illis omnibus imperat, ne nocere possint.* Luther, A Christian hath nothing at all to do, especially under a temptation, with the law and sin, in so far as he is a Christian he is above the law and sin, for he hath Christ the Lord of the law inclosed in his heart, as a ring hath a pearl indented in it; therefore, when the law accuseth him, and sin terrifieth him, he beholdeth Christ, who when he is apprehended by faith, he hath with him the conqueror of the law, sin,

* Luther, tom. 4. f. 40.

† Luther, tom. 4. f. 46.

sin, death, and hell, who commandeth these that they hurt him not. Luther, * *Extenuationes legis referendæ sunt ad certamen conscientia*, Extenuations of the law are referred to the conflict of conscience. † *Neque satis viliter & odiose, cum in hoc argumento verjmur, de ea loqui possumus, ideo conscientia in nero agone nihil prorsus cogitare & nosse debet, nisi unicum Christum, ac summis viribus adnitatur, ut tum legem quam longissime e conflictu abjiciat.* Nor can we vilely and hatefully enough speak of the law in this argument; therefore the conscience in a true conflict, ought to think of, or know nothing but only Christ, and with all its might endeavour to remove the law as far as can be, from the conflict. ‡ *Extra locum justificationis debemus, cum Paulo reverenter sentire de lege & eam summis laudibus evehere, appellare sanctum, bonam, spiritualem, divinum, debemus extra conscientiam facere ex ea Deum, in conscientia vero est vero Diabolus.* Setting aside the case of justification, we ought with Paul to think reverently of the law, and extol it with great praises, as holy, good, just, spiritual, divine, and when the law is out of the conscience we are to make a God of it, but in the conscience its the devil. Page 113. Luther, § *Non enim feram te (O lex) tyrannum durum & crudelem exactorem in conscientia mea regnare; siquidem ea sedes est & templum Christi filii Dei.* Luther, The tempted is to say, I cannot endure thee, O law, a rigorous tyrant, and a cruel exactor, to reign in my conscience, for it is the seat and temple of Christ the Son of God. Page 124. Luther * *Re vera quicquid de Christo ipso dicitur, mox de quolibet ejus membro vivo & proprio dicitur.* Luther, Whatever is said of Christ, may be said of every living and true member of his: so every Christian is a lamb, just, holy, a rock, a foundation. Page 124. Luther, † *Vita Christiani non est ipsius, sed Christi in*

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* Luther, tom. 4. 117.

† Luth. tom. 4. f. 188.

‡ Luther tom. 4. f. 113.

§ Luther tom. 4. f. 6.

* Luther tom. 1. f. 232.

† Luther tom. 1. f. 432.

eo viventis. The life of a Christian or a believer, is not his own, but the life of Christ living in him. *Ib.* * *Christianus est filius Dei, heres regni, frater Christi, socius angelorum, dominus mundi, particeps divinae nature.* A Christian is the Son of God, heir of the kingdom, brother of Christ, a fellow of angels, lord of the world, partaker of the divine nature. *Ib.* † *Luther, Christianus non vivit, non loquitur, non operatur, non patitur, sed Christus in eo, omnia opera ejus sunt opera Christi, tam inestimabilis est gratia fidei.* Luther, The Christian man liveth not, speaketh not, acteth nothing, suffereth nothing, but Christ in him, all his works are the works of Christ, so invaluable and incomparable is the grace of faith. *Ib.* ‡ *Luther, Tunc fiunt bona opera quando Deus ipse solus ac totaliter ea facit in nobis, ut operis nulla pars ad nos petineat.* Then are good works done when God himself only, and wholly doth them in us, so that no part of them belongeth to us. *Ib.* § *Christus ergo (inquit Paulus) sic inherens & conglutinatus mihi, hanc vitam, quam ego, vivit in me, imo vita qua sic vivo, est Christus ipse: Itaque Christus & ego jam unum in hac parte sumus.* Christ therefore, saith Paul, so remaining in, and glewed to me, liveth in me, the life that I live, yea, the life by which I live, is Christ himself, therefore Christ and I am one in this part or respect; then we are not one simply. *Ib.* * *Luther, Fide homo fit Deus, 2 Pet. i.* A man by believing becometh God, 2 Pet. i. *Ib.* † *Verum est hominem Dei gratia adiutum plus quiddam & Augustiorem esse, quam hominem, atque adeo gratia Dei ipsum deiformem reddit, & quasi deificat, ut scriptura ipsum dominum & Dei filium vocet.* It is true, a man helped by the grace of God is more, yea and more excellent then a man, and therefore the grace of God maketh

* Luther, tom. 1. f. 106. some say, tom. 4. † Luth. tom. 4. f. 438. ‡ Luther, tom. 4. f. 59. § Luther tom. 4. f. 65. * Luther tom. 4. f. 35. † Luther tom. 1. f. 353.

maketh him of the form of God, and, as it were, Goddeth him, so the scripture calleth him, the Lord, and Son of God.

These expressions (many of which, I do acknowledge sound harsh) the holy Rutherford candidly constructs and interprets according to Luther's known sentiments and agreeably unto his scope: he doth not run them down with hard words, and uncharitable constructions, as some do these harsh expressions quoted from him in the Marrow, but puts a favourable sense upon them, in the following words, *Spiritual Antichrist*, page 126. * But Luther exponeth himself in what sense he meaneth Christ and a believer is one, and a believer is God, and as it were Christed, *to wit*, in regard of the union of the grace of faith, and the marriage between a believer and Christ, and the legal interest that the broken man hath in Christ his surety, and of the new birth, so faith Luther, *A fides est res omnipotens & virtus ejus inestimabilis, & infinita*. Faith is an omnipotent thing, and the power thereof unvaluable and infinite. Now faith is not Christed nor Goded, with the infinite essence of God or Christ, no more is a believer. You may yet see more expressions of this kind, page 127. *Quæcunque peccata ego & tu, nos omes (electi) fecimus & in futurum faciemus, tam propria sunt Christi, quam si ea ipse fecisset*. What ever sins, I, or thou, or we all have done, or shall hereafter do, are as proper Christ's sins, as if he himself had done them. *Ib. † Pius mihi! faciendo facit omnia, & faciendo omnia nihil facit*. Luther, The believer in doing nothing, but believing in his surety, doth all things, and in doing all things, in Christ doth nothing. Page 128. ‡ Luther, *Homo cum fiducia possit gloriari in Christo & dicere. Meum est, quod Christus vixit, egit, dixit, passus est, mortuus est, non secus quam si ego illa vixissem, egissem, dixissem,*

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dixissem,

* Luther, tom. 4. f. 74. † Luther, tom. 4. f. 471. in Psal. 117. Luther, tom. 1. f. 178.

dixēſſem, paſſus eſſem, mortuus eſſem, ſicut ſponſus habet omnia quæ ſunt ſponſi, omnia enim ſunt communia utriuſque : Sunt enim una caro : Ita Chriſtus & eccleſia ſunt unus Spiritus. A man in faith may glory in Chriſt, and ſay, it is mine that Chriſt lived, did, ſaid, ſuffered, died, no otherwiſe then if I had lived, done, ſpoken, ſuffered, died, as the bridegroom hath all the brides, and the bride all the bridegrooms, for all are common to both, they are one fleſh, ſo Chriſt and his church are one Spirit. Page 132. * Luther, *Impoſſible eſt ut peccet filius Dei quicumque, tametſi verum eſt, quod peccat : Sed quia ignoſcitur ei ideo vero etiam peccans, non peccat,* It is unpoſſible that a Son of God ſhould ſin, though it be true, that he ſin, but becauſe his ſin is pardoned, therefore when he truly ſins, he ſins not. Page 135. † Luther, *Hoc quod vere peccatum eſt contra legem, lex pro peccato non poteſt accuſare in piis.* Luther, That which is truly ſin againſt the law, the law cannot accuſe as ſin in the godly. Page 138. ‡ *Evangelium eſt predicatio de Chriſto, quod remittat peccatum, donet gratiam, juſtificet & ſalvit peccatores Quod autem præcepta in evangelio reperiuntur, iſta non ſunt evangelium, ſed expoſitiones & apendices et vangeli.* Luther, The preaching of Chriſt, that he pardons ſin, gives grace, juſtifies and ſaves ſinners. Whereas there are commandments in the goſpel, they are not goſpel, but expoſitions of the law, and conſequences of the goſpel.

Now, Rev. Doctor, upon theſe quotations, and many others of the ſame nature. I offer the following conſiderations.

1. I do freely acknowledge, that many of theſe expreſſions do not only ſound harſh ; but have been improven by antinomianſ, familists, and others ; to countenance their groſs and abominable tenets.

2. Nevertheless, the learned and holy Rutherford, conſidering Luther's ſcope from the tenor of his

* Luther tom. i. f. 305.
Luther tom. 4. 51.

† Luther tom. 4. f. 172.

his writings clears him of these errors, which his expressions might seem to favour.

3. If this be allowed in Rutherford's quotations from Luther, I see not why it should not be allowed in these quotations from Luther, by the honourable, pious, and learned author of the Marrow, whose evident and declared scope is to refute antinomianism; and who never speaks one word, that, in the least, seems to bear down the law, but in the case of justification, as Luther does, which will be fully cleared in our progress. And therefore, if the Marrow be justly condemned, because of such expressions and quotations, may not Rutherford's book, who quotes more of the same kind, and puts favourable glosses on them, be as justly discarded, which I hope few ministers of Scotland will adventure upon.

Now, Sir, I incline not, at this time to insist on particulars, because there may be occasion of further use for referring to some of these quotations, when, in our conferences, we came to the particular errors you charge on the Marrow: But, this, I think, may, mean time, satisfy, to shew you that we are not so much to be blamed for the recommending a book, which we judged so useful, and edifying notwithstanding of expressions in it which sound harsh, and may be misconstrued by the inadvertant or prejudiced reader. In a word then, Rev. Sir, Mr. Hog and others had the freedom to recommend the Marrow, because they judged it an edifying performance, wherein, the author, with eminent skill, and digested experience, brings together a bundle of the most precious truths of the gospel, collected, chiefly, from the writings of our eminent reformers, and other renowned divines, and disposed in a plain and familiar method. In short, they found in it, the law and gospel clearly explained and distinguished; Christ highly exalted, free grace, strenuously pleaded; and divine justice in God's way of displaying that grace evidently manifested;

fested ; precious faith, which (as the author exp-
 presseth it) “ is a coming to Christ ; a believing in
 “ him, apprehending his righteousness, apprehen-
 “ ding him in the promise, receiving him, &c.”
 (as shall be more clearly opened when we come to
 particulars) evidently explained, and pathetically
 pressed : The law as a covenant of works, and in
 the case of justification, discarded, and yet, as a
 rule of life, and in the case of sanctification, highly
 honoured and magnified ; and, holiness of life in-
 culcated from the strongest motives. And, in a
 word, they found it a book full of precious truths,
 regularly methodized, plainly and familiarly exp-
 ressed, clearly instructed, warmly pressed, and through
 the whole, sweetly confirmed by such a strain of pi-
 ety, as declares the author to have had much expe-
 rimental feeling of these truths on his own soul.
 These considerations moved Mr. Hog and others,
 to recommend that book. Nor was this unprece-
 dented in this church ; for, I am well informed by
 a worthy minister, that the Rev. Mr. Osburn, late
 professor of divinity at Aberdeen, recommended the
 Marrow of Modern Divinity, as one of four books
 to fix his scholars in true notions of the fundamen-
 tal principles of religion : And, this, my informer
 told me, he had from one of Mr. Osburn’s own
 scholars, who shewed him the list he had taken
 from that worthy man’s own mouth, *viz* the Con-
 fession of Faith, and Larger and Shorter Catechisms,
 Vincent’s Catechism, Pareus on Ursin, and the Mar-
 row of Modern Divinity. I have also been credibly
 informed of some ministers of this church, who be-
 fore P. Hadow furnished them with a critical micro-
 scope, professed to severals their high esteem of the
 Marrow, and not only, that they themselves were
 edified by it ; but that they had recommended it
 earnestly to some exercised souls, with desirable
 success.

Gam. But, Sir, when it came to be more nar-
 rowly searched into, by a committee for purity of
 doctrine,

doctrine, and tabled before the Assembly, as a book stuffed with dangerous errors; why did you not, then, make such an appearance as now ye do, when it would have been more seasonable, and probably, more successful, than now it can be expected, when the act condemning it is past.

Paul. I need only to narrate plain fact to set this matter in a clear light, and to justify the conduct of such of the representers as had access to speak in the Assembly. Know then, Rev. Sir, that some P. Zealots for condemning the Marrow, were pleased, no doubt, for their own ends, to bring it unto the critical inquisition of the committee, appointed by the commission for purity of doctrine; that this committee brought in the draught of the condemnatory act, *per saltum*, to the committee of overtures, without, first, offering it to the commission, who were their immediate constituents, as they ought to have done; that the committee of overtures transmitted it to the Assembly; that the Assembly remitted it to a committee of the whole house, to meet at five o'clock in the afternoon, where any minister was allowed to speak; that the moderator appeared not till after six, which, some think, was, not without particular management, and for obvious reasons, discovered by the event; that, at that committee, when some offered to clear the quarrelled passages, by comparing them with the context, and other places which spoke more fully on these heads, that piece of common justice, for clearing the author's meaning was denied; that, when some proposed to compare the quotations with the scripture and Confession of Faith, it was told in the committee, that it was needless to do so, seeing it behoved to be done again in the Assembly, and yet, it was not done in the Assembly, though the act runs in terms importing that it was; that many of the members were deceived by thinking the titles prefixed to the several heads of passages were expressions in the Marrow, which yet they are not; but erroneous positions,

sitions, which the framers of the act pretend to fix on it. but without just reason, as shall be made to appear in due time; that many do aver that not one of ten of the members read the Marrow, far less compared the passages and quotations before they voted its condemnation, that many members never saw the book, but in the hands of others before that time, and that it was but in a very few hands at the Assembly; that some of the representers who were members of that Assembly, do declare they saw the Assembly in such a hurry that they could make no deliberate judgment, and therefore were altogether silent then, but when they came deliberately to view what was done, they were convinced the Assembly had wounded truth, and could not withhold their testimony against that deed; that others of them, who, before that time, were better acquainted with the book, and did offer to speak, were run down with an impetuous humour, which prompted the chief leaders and followers unto a precipitant condemnation of that book, in such absolute terms, as, perhaps, wants a parallel, as to any book that ever was condemned in any ecclesiastical judicatory; that this affair, was not suffered deliberately to ly on the table, to be considered at other diets, but surreptitiously brought in to the Assembly at a diet, which by a former resolution of the Assembly, was publicly intimated to be set apart for another affair; by which little trick of the plotters against the Marrow, some, who would have appeared for it, were entirely disappointed, and others baulked. who but very transiently got notice of that matter's being at that time brought into the Assembly; though what testimony they then gave for truth was not harkened unto, so violent was the opposition to it, through the incessant but groundless calumnies of some, which were but too readily entertained by others, without due examination. Now, Sir, what could have been done in such a case, more than what was done by the representers
who

who were present. And, because they were, then run down by force ; shall they now be silent ? I heartily wish a sound conviction to all who have either by mistake, or otherwise condemned some precious truths of the gospel together with that book, and have endeavoured to blast what God has so eminently blest for the edification and consolation of many souls, both before, and since the Assembly's act.

Gam. Sir, I think it strange you should talk so unaccountably of the Assembly. Were not the condemned passages read ? And are they not so evidently wrong that every member must needs have been convinced, at first view, that they were contrary, both to scripture, and to the Confession of Faith, without the pains of comparing them.

Paul. Rev. Doctor, Grant they had thought so ; will this justify the terms in which the act runs, which import that these passages and quotations were compared with the scripture and Confession of Faith which yet was not done ? But then, it is so much the worse, when we consider that the framers of that act have so far mistaken their measures, as to quote passages of scripture, and of the Confession, which not only contain nothing to the purpose, but do make against that for which they are adduced ; as shall be made appear in its proper place, when we come to examine that act in every article thereof, as I hope we are resolved to do in the course of our conferences. At the time, I shall only add, that the passages are so dismembered, that, according to that way of treating a book ; no book is safe, no not the Bible itself. To give but an instance. How unaccountable would it be to quote that scripture, Rom. vi. 17. " But God be thanked ye were " the servants of sin,"—and to stop there, and draw such an inference as this from it, " That Paul was " so well pleased with their being the servants of " sin that he blessed God for it."—Would not this be an injurious reflection on that holy Apostle,

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and on the Spirit of God by whose inspiration he wrote, and do not the following words, *viz.* “ But
 “ ye have obeyed from the heart that form of doc-
 “ trine which was delivered you,” make the Apo-
 stle’s scope plain and clear. I shall give but one in-
 stance at this time, of a like treatment of the Mar-
 row, designing to shew it, in more, afterwards. To
 fix the charge of universal atonement and pardon
 on the Marrow. Page 119. is quoted, and the Mar-
 row’s comment on that scripture, Matth. xvi. 17.
 “ Go and preach the gospel to every creature under
 “ heaven,” (wich falls in page 120.) is curtailed to
 fix the heterodox sence upon it. For, the act quotes
 no more but these words, *i. e.* “ Go and tell every
 “ man without exception that here is good news
 “ for him Christ is dead for him,”—and adds not,
 as the Marrow does. “ And if he will take him
 “ and accept of his righteousness, he shall have
 “ him.” They are the words of a known ortho-
 dox writer, Dr. Preston on faith

Gam. But, Sir, the addition makes nothing to
 the purpose; For, the passage as quoted by the As-
 sembly makes it evident that the Marrow maintains
 an universal redemption as to purchase.

Paul. What immediately follows clears him of
 this corrupt gloss. Therefore, (saith a godly writer)
 “ for as much as the holy scripture speaketh to all
 “ in general, none of us ought to distrust himself,
 “ but believe that it doth belong particularly to him-
 “ self.” By which words, it is plain, the author ne-
 ver dreamed of an universal redemption as to pur-
 chase, but only of such an improvement of the uni-
 versal offer as might warrant every man to come to
 Christ for salvation, which he could not do, if he
 should have no belief that he died for him. Ne-
 vertheless, the author is plain and pointed in many
 places, upon the doctrine of particular election, as
 in the very first paragraph of his epistle in these
 words, “ Jesus Christ the second Adam did as a
 “ common person enter into covenant with God his
 “ Father,

“Father, *N. B.* For all the elect.”——And he is no less particular and pointed on the head of condemnation and reprobation, as in the very next page after the passages quoted by the Assembly—Page 121. in these words, *Evang.* “I beseech you to consider that although some men, *N. B.* be ordained to condemnation; yet, so long as the Lord hath concealed their names, and not set *N. B.* a mark of reprobation upon any man in particular, but offers the pardon generally to all without having any respect, either to election or reprobation, surely it is great folly in any man to say it may be I am not elected, and therefore shall not have benefit by it. Does not this make the man’s scope plain and clear? And, to make it more evident; see his comment on the forecited scripture, page 123. “Go (saith Christ) “and preach the gospel to every creature under heaven, *i. e.* Go tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, that, *N. B.* if he will come in, I will accept of him, his sins shall be forgiven him, and he shall be saved.”——Now, Rev. Doctor, it was not allowed, by the Assembly, to these who offered to vindicate the Marrow, to turn a leaf or a page, or to read the context to clear his sense, and therefore, Sir, allow me to say, the dead saint suffered as well as the truth by that management. I could make this matter yet more plain in this same, and other instances, but these will come in more natively afterwards.

Phil.——Hold, Mr. Paul, you have forgot your self, you are too far upon the cause; but, pray Sir, how can you account for the manner of your seeking redress, though you had thought truth injured.

Rufus. I am of your mind, Mr. Philologus, for, not now to dip into the cause, I am persuaded this was a wrong step.

Apel. And I do acknowledge, that the only thing wherein I find a difficulty to defend Mr. Paul and

his brethren, is with respect to their conduct in managing this matter in the way of public remonstrance ; for otherwite, I am persuaded they are in the right.

Gallio. Gentlemen, I am in pain to hear how Mr. Paul will extricate himself on that head.

Gam. You see Mr. Paul, the whole company, even your favourites seem to be sensible, you have made a wrong step in this matter, and that you have not had such a tender regard into the peace of the church, as you ought to have had.

Paul. I find you have all pelted me, in your turn, upon this article of expediency ; though, some of your hands have been softer than others. And indeed, if things were always right or wrong by vote, I find I would loose this point in this company ; but I beseech you all to hear me patiently, and I hope to say some things that may, at least, soften you on this head too.

Gam. Pray say on, we wait with all attention.

Paul. Well then, Mr. Gamaliel, supposing for once, that we judged right, That the Assembly's act had injured truth, as we are persuaded we have done : Can any set of particular brethren or any inferior judicatory, mend that matter ? Can any other course, but an other assembly recognise or rescind the acts of a former ?

Gam. I grant, they cannot ; but I cannot imagine what you are to draw from that concession.

Paul. Why, then Sir, it is plain the matter behoved at length to be laid before the Assembly by some brethren or other.

Phil. True, Sir, but why did you not take the advice of some leading men, who might have got this matter better managed, and if there was any thing wrong in the act, have got it explained : But nothing, it seems, would please you, and your brethren, but to set your selves, as a party against the whole church.

Paul.

Paul. Ay, Mr. Philologus, there lyes the great error indeed, say you, and such as are led into your way of thinking. A certain set of leading men, who, some think, take more upon them than comes to their share, must be consulted in every thing that comes before an assembly. I must tell you plainly, we had very good reason to have nothing to do with these men in this cause, after that manner, if it were but for this one good reason, that they are parties.

Phil. If that be a good reason, Sir, why did you apply to the Assembly. The Assembly condemned the book, and you ask the Assembly to repeal their own act.

Paul. You mistake it, Sir, a succeeding assembly has power to repeal an act of a former; nor are they to be accounted parties as an Assembly, because generally the members are different, except some leading men, who are always members, which makes them parties indeed.

Gam. Why, Mr. Paul, these leading men are very wise good men, and it is owing to their just merit that they have such great influence, and if you truly expected to get your design accomplished, it was the most prudent part you could have acted to have got them on your side, for then your business was done effectually; you may depend on it I am right. But now, that you have neglected this prudential method, these men, you may assure yourself, will be mortal enemies to your cause.

Paul. But what if the consulting them in some cases, may be found to be the way to set their sage heads a plotting ways and means to mar, or at least to delay, a matter of moment? And we had good ground to look for this in the present case, especially, considering that these men you speak of, were the great promoters of the act condemning the Marrow. And I assure you, the credit of the church, or, in other terms, their own, who are the great managers of our church affairs, sits a little

tle

tle nearer to them, than to make them entertain the least thought of yielding to repeal, what was enacted through their means.

Gam. But, Sir, do not you know what is commonly retorted upon you, when you speak thus disrespectively of these leading men, That you are only offended that you have not the same power of management, and that these complaints are but the fruit of pride and envy.

Paul. I know very well, Sir, that is commonly said, but how justly or wisely let the impartial world judge. I know also that this is thought to be one of the most effectual engines to stop our mouths, when we offer to open them upon this ungrateful subject. But, Sir, I hope we have a testimony within our breasts that we detest such a base design. We do indeed think our professed principle of parity should oblige us unto a more equal manner of administration, and that no man, howsoever qualified, should grasp at more than comes to his share, which, is as clear as the sun at mid-day, these do, who take care to have themselves for the most part, and many of them without interruption, constant members of Assemblies and commissions, though others, nothing inferior to them, are overlooked. And by such methods, they are become too big for the Assembly itself to controul.

Phil. Mr. Paul, you had as good let that subject alone. You, and such of your brethren as are like minded, have been these many years nibbling at these leading men, and quarrelling the constitution of the commission and such like things; but you may as well rush your head upon a brazen wall and not break it, as think to get that matter otherways. I see it diverts you from the argument.

Paul. I acknowledge it has carried me a little out of the way, but I hope not far; and, to return, I must tell you, in short gentlemen, we concluded, after this manner was fully reasoned among ourselves, that the communing with these leading men,
would

would either quite mar, or at least retard our business: And if you think the reasons I have advanced be not sufficient, the worst you can make of it is, that we have been guilty of an escape in point of expediency; which, sure, in a matter of such moment, might be candidly construed, without all these harsh words, of throwing dirt in our mother's face, and such like.

Gam. But, Sir, if you had not freedom to impart your mind unto these whom you call leading men, and whom you looked on as parties; yet why did you not advise with a great many other brethren through the land? Why did not you consult with your respective presbyteries and synods? Why did you not endeavour to get this matter brought into the assembly, by a regular application of these radical judicatories, in their instructions to an ensuing Assembly? I am very sure, Mr. Paul, I have girded you pretty hard here

Paul. I heartily thank you, Sir, for your freedom; and I do acknowledge what you have now advanced, is the most plausible argument against the manner of our management, (though nothing at all against the cause itself) that I have yet heard. Nevertheless, I hope to offer some things that may satisfy on this head.

Apel. I heartily wish you may Sir; for however I am firmly of your opinion, as to the substance of your Representation, yet Mr. Gamaliel has proposed a difficulty, as to your conduct, that I confess, gravels me not a little, and I am very much straitened to reconcile these neglects of inferior judicatories, with that just regard you certainly owed to them. However, gentlemen, though I am entirely of Dr. Gamaliel's opinion, yet I must say, the neglect is not *tanti*, if Mr. Paul should be able to stand his ground as to the main cause. And further, though I do acknowledge, it is, in ordinary cases, the regular method of procedure, to ascend by all these steps to the superior judicatory, yet I know not what particular

ticular circumstances might have been in this case, or what impediments might lye in the way, with respect to some of the representing brethren. Mr. Paul can certainly satisfy us best in that matter, and I would be glad to hear him.

Gallio. Before Mr. Paul enter on this subject, may I be allowed to speak one word; it is for my information, for I am much a stranger to these subjects, or to your church managements. Pray tell me then, Rev. doctor, is no matter brought before your Assembly, but what is first tabled before your inferior judicatories, for I thought this was the import of your objection, if I took you right.

Gam. Hark ye, Sir, these things that are competent for presbyteries and synods to judge in, and to determine *prima instantia*, come not regularly before the Assembly, but by appeal of parties who judge themselves lesed, or by reference of the judicatory itself for advice or decision. These things that concern the whole church, and wherein the assembly only can determine, even *prima instantia*, may be brought before them, either by instructions to members of presbyteries and synods, or by applications from these judicatories, by addressees or petitions; or they may be proposed by any member of a committee of overtures. Petitions also even from particular persons may be offered to a committee of bills, who judge if they should be rejected or transmitted to the Assembly. But this hits not the present case; for in a matter of such consequence, they should have observed the regular steps.

Apel But, Sir, what you have said in answer to Mr. Gallio's question, puts me in mind of another. When a presbytery gives instructions to their commissioners; are the commissioners sure to have these instructions laid before the Assembly?

Gam. I expected no other thing of Mr. Gallio, but an utter unacquaintedness with our matters; yet I did not think you, who take so much upon you sometimes to pass your judgment, perhaps
rashly

rashly enough, upon our management of kirk affairs, should be such a stranger to our methods of conduct in these things, as to ask such a question.

Apel. What if you mistake me, Sir; a man does not always ask a question, because he does not know how to answer it, nor is this to be accounted indiscreet in the querist. What if I proposed that question to make way for something to be inferred from your answer; for I confess it hath suggested something to me, that did not occur when I spoke a little before. Therefore if you please, reverend Sir, you may answer my question, or if you think that any trouble to you, I shall tell you freely what I have observed on this head. And you will shew me if I be right.

Gam. Say on then, Mr. Apelles, and answer your own question in the best way you can.

Apel. Well, Sir, as I take it, the common practice is this. Every presbytery may give instructions to their commissioners, some do, and some do not. The Assembly appoints a pretty large committee to receive these instructions; and the leading men are sure to be members of that committee. The instructions are all received, and read, and subcommitted to be classed. Sometimes they are never more heard of. If any competent number of presbyteries happen to jump into the same overture, and it be agreeable to the managers, it is then brought into the committee of overtures, and so to the Assembly; but if it happen not to relish with their palate, it is tossed a little in the committee of instructions, and thrown out of doors. If the instructions of presbyteries happen to stand alone by themselves, they are commonly neglected after the first reading, unless some one or other of them happen to suit the taste of these principal men. So much for instructions: Am I right, Mr. Gamaliel.

Gam. I cannot say you are much out of the way in point of fact, only I observe you have an ill-natured

tured way of telling the story. But now be it as you say, what is it, good Mr. Apelles, that you infer from this to our present purpose?

Apel. Why, Sir, that is very plain, what if these brethren observing this to be the common practice with instructions from presbyteries, did judge, that tabling this matter before their presbyteries was the way to have it crushed, as other disagreeable instructions commonly are? And, perhaps, they knew the smell of their presbyteries breath about the matter, and even despaired of obtaining so much of them as to give instruction to their commissioners to the Assembly on that subject. What if the honest men were pressed in their minds with the weight and importance of the matter, as a thing not to be delayed. I confess, Mr. Gamaliel, that business of managing instructions has given me quite another view of the brethrens conduct than I had when I spoke a little before.

Rufus. May I, who am not a little gravelled at this business on both sides, put in my question too, for my information. Are the commissioners of presbyteries obliged to vote in the Assembly, according to the instructions they have from their presbyteries, when they shall happen to come on the field?

Gam. By no means: That were very hard. What if they shall get a new light when they come to compare notes, especially with their directors and correspondents about the town? Must they be tied by instructions from a country presbytery, who cannot be supposed to see so far into things as these who sit at the helm? No. It is enough they bear them to the committee of instructions, and let their presbyteries mind be known. But what do ye mean, Mr. Rufus, by asking such a question?

Rufus. Nothing at all, Sir, but only this, that in case they be left at full liberty to vote as they please, though it should even be contrary to their instructions, I see very little use for instructions, nor do I see

see why any minister of this church may not propose what they have a mind to the Assembly *prima instantia*, providing it be a matter which the Assembly itself only can determine. And I must say with Mr. Apelles, that what has been discoursed concerning the manner of managing instructions from presbyteries, has made my thoughts take a quite other turn from the channel in which they ran when Mr Gamaliel first proposed the objection against the conduct of the brethren representers. For, in short, I see plainly, be the way what it will that matters come before the Assembly, it is the agreeableness of the things themselves unto the chief managers that makes them force their way into the Assembly, and pass current therein. And I must say so much for Mr. Paul and his brethren, that I believe we had never heard of their undutiful behaviour, as to the way of managing this cause, if the ruling clergy, who steer at the helm, had not been mortal enemies to it. And yet, after all, I shall not say, but the brethren might have tried other methods. I know some of their best friends cannot be but of that thought.

Phil. Gentlemen, I could say something in my turn on this subject too, but by these speeches, you have diverted Mr. Paul from giving his own answer to the difficulty proposed, and I long to hear him. Pray, say on Mr. Paul.

Paul. Gentlemen, you have very much obliged me that you have not only given me some little time to range my thoughts in answer to what Mr. Gamaliel objected against our conduct, but that in many things you have very well prevented me, and I am glad that you seem, generally, to be almost convinced already, that our conduct in this matter was not quite so far out of the way as it appeared at first view. And I believe I might stop here, were it not that I knew something will be expected from me on this subject. In short then you must know, in order to have a right view of this matter, that all the sub-

scribers were not originally upon the concert : they live in distant parts of the country, and before they came to an uniform determination with respect to their management in this matter, they acted in their separate capacities, according to the circumstances wherein they were placed. You must know then, gentlemen, that though some of them lived in presbyteries and synods, who were open and declared enemies to the Marrow, yet they did apply to them both in a regular manner, but were not therein countenanced. Others of them were but acquainted with the design of the Representation, not many weeks before the Assembly, and before they came to a deliberate resolution to join therein, (tho' they were much sooner clear enough about the matter itself) they had no opportunity of reasoning that matter with their presbyteries; nevertheless, they did not think that so absolutely necessary as to make them with-hold their concurrence in so good a cause. You must know further, that this affair was reasoned with a great many brethren through the land, and even with co-presbyters in some parts, and there have been letters of correspondence betwixt some of the subscribers and several ministers, who heartily go in to our sentiments as to things complained of, and only differ from us as to the method of managing this affair. Nor were we all of one mind at first as to the method, till after reasoning on that head among ourselves, we came to agree; so that we have not been altogether so precipitant in this matter, as is generally alledged. And I know there was much prayer employed about it both separately and jointly, with much of the Lord's countenance therein. And in short, Mr. Gamaliel, when we came to clois reasoning on this very subject, we saw plainly that if we had taken any other method, this affair, which was of so much moment, would either be altogether crushed or delayed; we could expect nothing from our respective presbyteries. You have heard what generally comes of instructions, that are not
pleasing

pleasing to some people: and tho' a presbytery or two had given some instructions, we could not expect to have many presbyteries going into that measure: and therefore, we concluded, that a plain representation from such ministers as were truly hearty, and resolved to maintain such a good cause, was as proper a method as we could think of. When we came to town, we reasoned with a great many brethren, members of the assembly and others; and we found severals convinced, there were some things wrong in the act complained of, which they thought might be got rectified in a more private way. Others differed nothing almost at all from us on any material point, but only insisted still upon the way of conference with brethren. This way we had tried too, with themselves and others, and could see no end of it. We looked on these proposals as dilatures, and we judged the matter required to be speedily considered. We were persuaded that much of the weight of our testimony for truth might ly in the circumstance of embracing the opportunity of the very first Assembly that met after that Assembly that past the act complained of. We knew not what might fall out before another. And, perhaps, if we had delayed so long by going on in the way of conference, some would have objected to us our omitting a former Assembly; which, we judged, was not to be past by, for this reason, besides these already given, That we rationally concluded, that in the Assembly that immediately succeeded that which condemned the Marrow; there might be more disinterested members than perhaps in another, it being but a few, comparatively, who are constant members without interruption, though not a few are remitted members to the Assembly ilk other year; by which means we might have expected more of these who voted the act in a subsequent Assembly. And we cannot help thinking, these may all be supposed to be parties in this cause. The truth is, Sir; had it not been for some of these considerations, some
of

of ourselves would have been satisfied to have waited yet longer in the way of conferences about this affair. And further, Sir, we were aware that some who smelled our design had a great mind to smooth the matter by some explications which we were persuaded could never make the condemnatory act right: Therefore, judging our open testimony unto truth might be of some use towards its being preserved pure in this and succeeding generations; we gave in our representation in a regular manner to the committee of bills. And when it was in dependance there, we still had conferences with several ministers, and never declined to confer with others; though the nature of our application was altogether inconsistent with our asking of conferences; being persuaded that an act rescissory was necessary for maintaining the cause of truth, which the act condemnatory hath injured. But to conclude, gentlemen; let all be granted that you would be at on this head, let it be called a wrong step in point of management, the most you can make of it is a failure as to expediency. The cause is entire. I hope no body will say it was altogether unlawful, or so contrary to our own church rules, that it was not by any means to be admitted. If it had been so, the committee of bills had nothing to do, but to throw out our representation on that score. We had no reason to doubt they would have done so, if there had been ground for it, or surely, the Assembly itself would have rejected it, and put us on the right road by remitting us to our presbyteries, which is commonly done when matters are indeed brought in *per saltum*, that ought to have been first tabled therein; but neither of these were done. We have reason, then, to conclude, we have transgressed no statute of this church by this manner of immediate application to the Assembly, upon a matter of such importance, the Assembly it self being judge.

Gam.

Gam, I confess, Sir, you have said as much for your self on this head, as I believe the subject will bear. I could however make replies, and keep up reasoning long enough on this point, if it were needful, but I drop it. And proceed unto

The II. head, concerning the grievous and heavy charge which you lay against the General Assembly 1720; and the foul reproaches wherewith, you load their fifth act; wherein, they censure some erroneous passages, and harsh and offensive expressions in that book, entituled, *The Marrow of Modern Divinity*: And also, their eighth act, wherein, they direct ministers in preaching catechetical doctrine, To insist upon the great and fundamental truths, according to our Confession of Faith and Catechisms. All which, the reverend commission of the late General Assembly, before whom you were fully heard as to the several heads and articles of your Representation, hath laid to your charge, in their printed Overture concerning this affair, prepared for the ensuing General Assembly. Such reproaches are these following, in the very words of the commission, to which I only prefix numbers for the more distinct consideration of them.

1. That by the said fifth act, Gospel-truth hath suffered.

2. That in finding fault with this doctrine of the Marrow, viz. That the believer is not under the law as a rule of life, from passages of the said book, The Assembly doth suppose that a man cannot be under the law, as a rule of life, unless he be under the covenant of works.

3. That the declaring that distinction of the law, as it is the law of works, and as it is the law of Christ, to be groundless, as the author applies it, to defend six Antinomian errors, page 198, 199. Is of dismal tendency, and that the Assembly, seems to them, to have buried divers truths, in the ruins of that distinction.

1. That

4. That when the Assembly cites the Marrow from page 150, to page 153. to shew the erroneous opinion of its author, *viz.* That holiness is not necessary to salvation, they have hereby condemned *in Cumulo*, a bundle of sweet and pleasant gospel-truths, and cut off, and condemned the believer's plea, in case of justification, in answer to the demand of the law.

5. That by censuring the Marrow for making a man's persuasion, that Christ is his, and died for him, to be that saving faith commanded in the gospel; The Assembly hath excluded from the nature of faith, its appropriating act, without which, there can be no receiving, and closing with Christ, for salvation, and thereby turned it into that general and doubtful faith, abjured in our national covenant.

6. That by adducing that passage of the Marrow, concerning a deed of gift to all mankind, to prove that its author was for an universal atonement and pardon, The Assembly hath encroached, upon the divine warrant unto all to receive Christ, and also upon sovereign grace

7. That this act of Assembly, hath so opened the sluice unto the turning of religion into meer morality, that if remedy be not timely provided, this matter must terminate in a confounding of the law, and the gospel; and, that the Assembly in this act, hath shewed too great a concern for binding on the necks of believers in Christ, the yoke of the law as a covenant of works.

8. That in the above-mentioned eight act, wherein the General Assembly directs ministers, in preaching catechetical sermons, to insist, especially, on the necessary doctrine of satisfaction to divine justice, made by Jesus Christ, who is our only propitiation, and, of free justification, thro' our blessed Surety the Lord Jesus Christ, received by faith alone: The Assembly, hath winded up the great doctrine of justification, in such terms as give shelter to the erroneous

roncous doctrine of justification, for something wrought in, or done by the sinner, as his righteousness; or keeping the new; and gospel law. And,

9. That in the same act, the Assembly's directing ministers to preach the necessity of a holy life, in order to the obtaining everlasting happiness; is, Of very dangerous consequence to the doctrine of free grace.

These things, Mr. Paul, the commission declare, they look upon to be gross calumnies, and injurious and undutiful aspersions cast upon the supreme judicatory of this church; which, in these two quarrelled acts hath given an open and evident proof of their true zeal for maintaining the received gospel-truths, and of their sincere concern for preserving this church from the infection of the opposite errors. They do, on the other hand, plainly signify, that you, by the accusations you have advanced, and by standing up in defence of that book, so justly censured, do lay your selves open to be suspected, of favouring, too much, the errors contained in it. In vindication of the said two acts of Assembly, and, for wiping off the above-mentioned injurious aspersions, and for preserving the purity of gospel truths, received in this church; and, in opposition to the Antinomian errors, censured in that book, called, the *Marrow of Modern Divinity*, (the defence whereof ye, the subscribers of the Representation, do so keenly espouse) the commission have thought fit to declare, that they own and maintain, agreeably to the holy scriptures; the received doctrine of this church contained in our Confession of Faith, and Catechisms; and they subjoin in eight paragraphs, a great many assertions, in the express words of our Confession and Catechisms. And do plainly declare, that whereas, in the two above-mentioned acts, it was the true intent and design of the General Assembly, to have these precious truths, (contained in the above eight paragraphs) preserved in

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purity

purity, and maintained, and inculcated ; and that people might be kept from the infection of the opposite errors, they do judge it, a very undutiful, and uncharitable practice, in any ministers of this church, to suggest, that the Assembly have, therein, receded from the received doctrine contained in our Confession of Faith and Catechisms ; and, that well meaning people may not be imposed upon by the suggestions in your Representation, or these, from your selves, or your abettors ; and for removing mistakes, which the unthinking may fall into, about the true design, and import of the fifth act of Assembly 1720 ; the commission have given it as their opinion, that the General Assembly may declare, that the passages cited in the said act, from the book, entituled, *The Marrow of Modern Divinity*, so shew it contains the erroneous opinions ascribed to it ; are to be taken, and understood (as in justice and equity they ought) in the sense and meaning of its author, gathered, and appearing from the book it self ; and that the said passages are condemned, only, in so far as, they import the said erroneous opinions ; or are wrested by the author, to that purpose. And the commission do proceed in seven paragraphs, to vindicate the act of Assembly, in its several clauses, and to fix the charge of calumny (mentioned in the Overture) upon the Representation. And, after unanimous approbation of the said Overture, do allow it to be printed. Now, Sir, tho' the church (as many think) might have taken a more summary way with you ; for casting such foul reproaches upon the Assembly ; yet, you see what tenderness, the commission hath exercised towards you, and what pains they have been at, to convince, both you and others, of the injurious reflections you have cast on the Assembly ; you see, how plainly and clearly, they have asserted the orthodox doctrine, on the several heads which are considered in the Assembly's act, and, how they have explained the said act, so as no body,
after

after this, needs fall into any mistake of their sentiment, or can, justly ascribe to them these corrupt glosses you put on these acts, in your Representation. Now pray, let us hear, Mr. Paul, how you can clear yourself, of what I have, from the commission's Overture, laid to your charge, and what you can pretend, after this, to justify your persisting so keenly in this matter.

Paul. Rev. Sir, you have carved out more work, than, I fear, can be well overtaken, at this conference. However, I shall not decline to offer some thoughts thereupon, at this time; though, I perceive the several particulars charged upon the Representation as calumnies, will occur again more natively, when we consider the fifth act of Assembly it self, by comparing the several passages quoted therein from the Marrow, with the context, and with the scriptures and articles of the Confession and Catechisms therein mentioned: And, I resolve, then, to be more full on each of these heads; and to shew how justly the Representation, doth charge that fifth act of the Assembly 1720, with injuring truth, as also the eight act, so far as, the Representation doth take notice of it, and compare it with the former: And seeing you have been pleased to give indeed a very faithful deduction of the commissions overture, I incline to make some remarks upon it, that may be of use for clearing our way into the more special consideration of the several particulars charged upon us, as reproaches of the Assembly. And, without farther ceremony, I offer the following remarks upon the overture.

First Remark. The commission do, in this overture, by the very title of it, [Overture concerning the Representation and Petition of the twelve brethren, in favours of the Marrow] offer to the world, in the very entry, a wrong notion of our Representation, as if the principal, if not the only design thereof were to stand up for that book, concealing our main scope. And again, to that same

purpose they say, page 2. line 4. "The defence
"whereof they so keenly espouse." This, we find,
hath all along been the turn they have given our
Representation; this was the channel in which the
fifteen speeches which were made, without in-
termission, at our first appearance in the com-
mission did run; this we find to be the common
cant in all the attacks we meet with from ministers
or others without doors; this is the notion that is
inculcated upon people with the greatest care, in
such an illustrious manner, and among many, with
great success, that they have not another notion of
our appearance in this cause, but a keen struggling
for the support of that book; and endeavours are
used to make people believe we sent up for it, as if
it were a standard, or a confession of our faith.
Now, we cannot but look on this, as, at least, a
very sinister method of exhibiting this our ap-
pearance unto the world; seeing our pleading for
that book, is neither the only, nor the chief ground
of our Representation; nor do we set up for any
human composure as perfect; nor do we pretend
to justify every expression in the Marrow. Is there
any such thing so much as insinuated in our Repre-
sentation? Do we not plainly declare, that it was
the concern we had for truth, more than the way
of expressing it, that extorted the Representation
from us. Nay, Mr. Gamaliel, though this may
seem a small matter, yet we find it of considerable
influence in this controversy; for, whereas we can
be justly judged no further concerned in that book,
than our Representation bears, yet the commission,
by the very title of their overture, do plainly coun-
tenance the view which is generally given of our
cause, as if the defence of every sentence of that
book as a set of *Theses* were our scope, which, I am
persuaded, none of us will pretend as to any hu-
man writing, except the Confession of Faith and
Catechisms, which we have owned in the most so-
lemn manner, and may be in charity supposed to
have

have pondered and compared with the scripture, in such manner as to be clear about every particular part thereof, and ready to defend it, in all points, to our power.

Phil. Pray hold a little, Mr Paul,—Well, Sir, seeing you own you cannot stand up for every expression in that book, why do you so strenuously oppose the Assembly's act, which hath condemned several passages in it on very good grounds? What can be the ground of all this bustle, but too great keenness to defend that book, as the commission say in their overture?

Paul. Good Mr. Philologus, pray consider — Will you approve the condemning of true propositions found in any book whatsoever, as false and erroneous propositions, though you cannot justify every expression in that book? Will you defend the excommunicating of a book from the church of Christ, and discharging so much as one favourable word to be spoke of it, though it should not be owned to be perfect?—Plainly, Sir, the principal scope of our representation is to maintain the cause of *truth* and *equity*, against the Assemblies deed:—Of *truth*, in opposition to their condemning some precious truths of Christ by that peremptory and absolute clause in their act, “The General Assembly found, That the said passages and quotations, which relate to the five several heads of doctrine above-mentioned, are contrary to the holy Scripture, our Confession of Faith, and Catechisms.”—And of *equity*, in opposition to their absolute and peremptory sentence of *summary excommunication*, (of a book that hath not only been recommended by eminent divines in both nations, but hath been found most useful, savoury, and edifying to many exercised Christians) in these words, “The General Assembly do strictly prohibit and discharge all the ministers of this church, either by preaching, writing, or printing, to recommend the said book, or in discourse, *N. B.* to
“ say

“ say any thing in favours of it ; but on the contra-
 “ ry, they are hereby enjoined and required to warn
 “ and exhort their people, in whose hands the said
 “ book is, or may come, not to read or use the
 “ same.” Now, Sir, let me ask you, may not one
 plead against such odd decisions, and yet not be reck-
 oned to stand up for a book as justifiable in every
 expression ? The Assembly may come to find abun-
 dance of work, if they fall into the humour of con-
 demning books after this manner. And who knows
 but some vigorous defenders of the Assembly act,
 may come in for their share ? And if the Assembly
 should go on at this rate, shall any who stand up
 against such an absolute way of condemning books
 that have been useful in the world, be presently con-
 structed to maintain every expression in these books ?
 They who cannot see a difference betwixt these
 two, are scarce with any body’s while to reason
 with. However if the Assembly’s act be punctually
 obeyed as to this, or other books they may con-
 demn, their authority, I confess, would not only be
 secured, but advanced unto a higher pitch than, I
 dare say, they themselves ever meant ; for if people
 upon this act, do not so much as read the book,
 (and you know they are indeed by the Assembly re-
 quired not so much as to read it) it is plain the As-
 sembly flatly enjoins people to take it on their word,
 that a book that has passed through the world near
 eighty years, with tolerable repute, is a dangerous
 book, and no body can try whether this decision be
 just or not, unless, in the very trial, they transgress
 the act of Assembly ; for they are forbid to read it.
 I shall not say, but some people, I believe, cannot
 help thinking, that this looks as like the enjoining
 of implicate faith and blind obedience, as one egg
 is like another. Now, Sir, if we say, 1st, The
 Assembly hath condemned truth in absolute terms.
 2^d, They have wronged a book that has been useful
 and edifying, 1. By charging it with errors, which
 it not only doth not maintain, but which, in sever-
 ral

ral instances, it plainly refutes. 2. By excommunicating it absolutely, without insinuating one good thing to be in it. 3. By putting people out of capacity to try whether this condemnation be just, unless, in the very trial, they disobey the Assembly, who prohibits the reading of the book: May we not all say this, and yet not be constructed to have the defence of the book, but of truth, as our principal view? And do not the commission plainly conceal our principal scope by the title of their overture?

Apel. Mr. Paul, though perhaps it be not to the principal point, yet, pray, excuse me to ask you some questions upon what you have said, for my information. Doth the act of Assembly, prohibiting the reading of that book, reach us of the laity only? Or, does it also reach ministers? If it reach ministers also, I am convinced many a man of them has broken that act, who have read the Marrow since that time, which they had not done before they condemned it; sure the great P. has transgressed it egregiously, who, they say, has read it, so as he has it almost off book, and has been at the pains to print against it.

Gam. Sir, you mistake it; no doubt ministers may read it, that they may know how to confute it, and warn their people against it, but they are enjoined to prohibite their people to read it.

Apel. But, Sir, I see no reason at all, for their reading it for that end, but will justify the peoples reading it too. For if the authority of the church be not enough to them to warrant their prohibiting their people to read it, till they see with their own eyes and be furnished with arguments against it by an accurate perusal of it, I see no reason for people to regard that prohibition on their bare word, without looking into the book to try if it be well founded; and you know, if they do so, *ipso facto*, they transgress the act of Assembly, as plainly as any Papist among their laity does, who dare look into a Bible.—But,

Mr.

Mr. Paul, I ask you another question, Do you think P. Haddow wrote his book for the use of private Christians at all, or only for ministers. The ground of my question is this. If he wrote it for private Christians, then it would appear, he either expected they should take his quotations, and his whole manner of treating the Marrow, on trust, without ever looking into the book itself; or if he thought otherwise, he is one of the most notour transgressors of the Assembly's act, for by his book, he at least tempts people to read the Marrow itself.

Paul. I shall not go far into that enquiry, Mr. Apelles, only I shall observe this to you, that some people who have read his book, and who have even been tempted to compare it with the Marrow, do plainly say, he has so perverted the Marrow by his way of quoting it, that they cannot but think he reckoned his greatest security from discovery of his fallacious way of reasoning, as well as prospect of imposing on men thereby, lay in his expectation that people would strictly obey the Assembly's act, in not reading the book. And, Sir, I am told several ministers take care to put the P's book in their peoples hands, but, at the same time, they prohibit the Marrow to be read, according to the Assembly's act, which plainly shews how much they are approvers of the implicate way; nor are they unsuccessful, for we find among many people, the P's book is highly applauded as unanswerable: But this, I am persuaded, is either with those who are blinded with prejudice, or who are at no pains to compare it with the Marrow, or do it but superficially; whereas some, even private Christians, who are not such implicate men, tell us plainly, there can be no better confutation of P. Hadow, than the Marrow itself, to any who have eyes in their head, and will be at pains to open them. But, Sir, your questions have carried me a little off the point I was on, however I know in such conferences, incidental things, sometimes, are inevitable, and I hope the digression

digression is not altogether impertinent. But to return to the overture, I proceed, Reverend doctor, unto a

Second Remark. The commission asserts we were fully heard, upon the several heads and articles of our Representation; whereas the commission, at their meeting in August, framed, voted, and concluded the overture, without so much as calling us in to be heard upon any one article thereof, though at the commission in May, we were cited to that dyet. We attended punctually, and were obliged to be as prisoners, not daring to stir three days together, not knowing what moment we might be called; yet we were not called till the overture was concluded, and then just told what common report could have told us, That the commission had past an overture, and transmitted it to the assembly. Nor was this overture so much as read to us, even then. Was this full hearing? And had not some of us, who live at a considerable distance, a good errand to the town?

Gam. But hold, Sir, were ye not fully heard at the commission in May?

Paul. You know, Sir, at that commission, after our Representation was read, there were about fifteen set harangues on the other side, without intermission, wherein much time was spent. And tho' after these, we were allowed to speak, we had no reason to look upon this as a fair method, either of equal or full hearing. And therefore we were obliged to tell the commission, that we could not pretend to resume so many speeches, especially considering that many of them did run quite off from our Representation to other points in the book, whereby endeavours were used to put the controversy off its true state.

Gam. But, Mr. Paul, were you not fully heard at other dyets of the commission in May?

Paul. True; in some committees there were some reasonings on two articles only, viz. Concerning pardon of sin, and the nature of faith. This, how-

ever, was not full hearing upon the several heads and articles of our Representation, as the overture imports. But, Sir, grant we have been fully heard at the commission in May, which yet we were not : nevertheless it is nothing to the purpose, unless we had been fully heard at the dyet of the commission, wherein the overture was concluded ; that all the members then present, might then know what we had to say on the several heads of our Representation, before they were condemned. And I am persuaded, Sir, if we had been called in, and allowed to reason on these things, that overture would never have run in the terms wherein it is exprest ; and we might have been happily prevented from doing now, what the cause of truth, as well as our own necessary self-defence calls for, *viz.* The exposing the nakedness of that overture to the world, to whom the commission have appealed.

Phil. But, Sir, how can you offer to expose any thing to the world in this controversy, contrary to such an express statute of the church, against printing in favours of the Marrow ?

Paul. Sir, It seems you are for tying us neck and heel, and then pelting us at pleasure. We are not the first aggressors in the matter of printing ; nor have we been hasty therein. Not to speak now of P. Hadow's performance, the commission have printed their overture, and, in some parts of it, have appealed unto the impartial world ; and would you have that impartial judge to determine without hearing both parties ? But I proceed unto a

Third Remark. I observe, that the commission in charging the Representation with loading the 5th act of the Assembly 1720 with foul reproaches, do very unfairly represent that act itself, as if no more were done in it, but censuring some erroneous passages, and harsh and offensive expressions in it, whereas the Assembly not only do censure some such passages and expressions as they alledge to be erroneous, but also the quotations, and further, do excommunicate the whole book from the use of
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the church, and tie up people from so much as reading it, or speaking one word in its favours. And I remark also on this head, that the commission by their way of expressing the clause concerning the 8th act of that Assembly, do give out, as if the Representation quarrelled that whole 8th act, and as if they were against ministers their insisting on the great and fundamental truths, according to our Confession of Faith and Catechisms. Whereas it is only one phrase in that act, which the Representers find fault with, and even that chiefly upon the account of what had past before, which gave them just ground of jealousy, especially when a necessary clause, concerning the righteousness of Christ, was openly proposed and slighted, as the Representation on that head more fully bears. But passing now the pretended reproaches which is to be more fully considered afterwards. I proceed to

The *fourth* Remark. The commission asserts, that in these two quarrelled acts, the Assembly have given an open and evident proof of their true zeal, for maintaining the received gospel-truths, and of their sincere concern for preserving this church from the infection of the opposite errors. Rev. Doctor, I shall never think that zeal, of the right stamp that smells too rank of an unwarrantable respect of persons in some cases, and no less unwarrantable prejudice at them in others. And let men talk what they will; while there is one man alive that can remember the conduct of several persons in P. Simpson's affair; all the professors of zeal for truth that can be made in the strongest terms, will never be believed to be so sincere and true as they are called, at least, till the errors in his book be condemned; which being imbibed by candidates for the ministry, may be of most dangerous consequence unto this church.

Rufus. Sir, do you really think, upon cool and impartial enquiry and reflection, that the General Assembly, in these acts, had any design to recede from the received doctrines of this church; or that

by them, they have done such injury to truth, and given such countenance to error as they are charged with?

Paul. You might have observed, Sir, that I put not all the members of Assembly upon a level in that matter. I cannot help being more jealous of some than of others, with respect to the sincerity of their zeal for truth, when I have observed it not to be uniform. But, further, Sir, our Representation, when we declare, we look upon the Assembly's deed, as an oversight, doth plainly allow us room for some charity towards men, as to their intentions, though we cannot but look upon the act it self as injurious to truth. Indeed, if it shall be tenaciously adhered unto in all points, we shall then, I assure you, have no room left for charity towards the men themselves who shall so adhere, more than we now have for the act; But, Sir, we would gladly hope that cool and impartial inquiry and reflection, will bring many ministers of this church under a conviction that the Assembly hath injured truth by that act, or, at least, that *intentione operis*, truth is thereby injured; and the commission's own expressions give me some ground to hope for this, while they speak of such injury to truth, and such countenance to error, as the Assembly are charged with in the Representation, which, one would think, doth, at least, import some conviction that the act has done some injury to truth, and given some countenance to error, though not to that degree charged in the Representation. I shall be sorry if this obvious remark, be impunged and called a groundless criticism: But sure, it is the most favourable construction I can put on the words in my way of thinking. And whatever men may think fit to acknowledge or conceal their thoughts on this matter; I am persuaded, it is the mind, of not a few, who defend the act, that it hath done some injury to truth, and given some countenance to error; and, if from such a conviction, these expressions have dropt from the pen of the first drawers

ers of the overture, and been overlooked by others; I am hopeful it may be a good omen towards some effectual method of repairing, that some injury to truth, which the expression so plainly imports. But to conclude this remark; I frankly own, I am very far from thinking that the Assembly had a formed and explicate design to recede from the received doctrine of this church, or to do such injury to truth, or give such countenance to error, as is justly charged upon the act itself, as it is plain scope: And, though, in this generation, men may not be thought to have receded from the truth, so far, as the act imports; yet in succeeding ages, the act and not men's after-professions, will be construed to have been the fixed design of this church. And while it stands unrepealed, no professions of purity will ever secure from the charge of injuring truth and favouring error.

Gam. Sir, by the accusation you have advanced, and by standing up in defence of that book, so justly censured, you have laid yourselves open, to be suspected, of favouring, too much, the errors contained in it.

Paul. Truly Sir, if these positions which the Assembly hath condemned as errors, in the passages and quotations, and which we think are not so, be found to be errors indeed, I do acknowledge we have given ground, not only to suspect, but to conclude we favour them. But, then, Sir, that is what we refuse, and, in defence, both of the scripture and Confession of Faith, we maintain that the Assembly hath declared positions in the passages and quotations to be errors, which we affirm and assert to be truths. This, Sir, will be made good in due time; but, it would carry me quite out of the way of the present plan of conference to insist upon it now. Therefore I shall proceed unto the

Fifth Remark. The commission have thought fit to make a declaration [of their maintaining the received doctrine of this church] in several passages collected

collected from our standards, and give out that this is to vindicate the two acts of Assembly, and wipe of the (alledged) injurious aspersions contained in the Representation. Now, pray, Sir, tell me, for what purpose in all the world is this draught of an assertory act? The commission might have as well said, in one word, we own the Confession of Faith and Catechisms. And so do we. But, will this acknowledgment vindicate an act that plainly condemns some truths contained in these standards? I must tell you plainly, Sir, all the assertory acts in the world, will never make the condemnatory act right. And, while the Assembly adheres to both, as deeds of this church, we must say to the end of the chapter, these deeds are incompatible, and destructive of one another, and, that truth stands injured by the act of Assembly, till it be expressly repealed. I say, expressly, because, an act asserting truth, after one condemning it, may indeed be constructed a virtual repealing of the former; so far will it be from a vindication of it, as the commission gives out. And, perhaps, some may think this piece of church-policy may be a good salvo both for truth, and for the credit of the church: But, what if, some will doubt, if there be either wit or conscience in such a method whereby two acts plainly thwarting one another are suffered to stand under the protection of the authority of an Assembly? I am convinced we who plead the repealing the condemnatory act, do really seek what is for the credit of the church, as well as the interest of truth, more, than these do, who pretend to vindicate an act condemning truth, by a posterior act asserting it, without repealing the former. Which, all who have eyes in their head must say, is but *protestatio contraria facto*.

Gallio. Sir, you put me in mind of the late story of a minister, who was deposed because he would own a child, which his wife brought forth in the fifth month after the marriage to be his, though, at
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the same time, he gave the most solemn declarations of his innocence.

Paul, You know, Sir, *omne simile claudicat*. But I acknowledge indeed it agrees so far, that an act asserting truth in the strongest terms, will not justify an adhering unto an act condemning it; but the simile halts here, that there is no fear of being deposed on account of such adherence. But now I go on unto the

Sixth Remark. The eight paragraphs in this assertory, or declaratory draught, must import, That the commission meant, that the Marrow is unsound on all these heads, or they are to no purpose; but if it shall be made evident, by a fair and just collection of passages from the Marrow, that it is no less orthodox on these points, than this draught; I hope it may then appear, that the commission did but lose their labour in making it. And further, although these collected passages, so far as they are in the words of our standards can be quarrelled; yet perhaps in the progress of this conference, when we come more particularly to canvass the matter, we may make it evident, that we have just ground to find fault with some of the coarse threads with which they are sewed together in this draught, as well as with the whole piece, as to its scope and intent. But this cannot be overtaken in this present dialogue. I proceed unto the

Seventh Remark. [It appears the commission flatly contradicts the Assembly's act. For, whereas the Assembly expressly declare (without any gloss) that the passages [nay and likewise] the [very] quotations which relate to the five heads of doctrine above mentioned, *N. B.* are contrary to the holy Scripture, our Confession of Faith and Catechisms; the commission speak of declaring, that the condemned passages [*N. B.* they speak not here of the quotations, which the Assembly also expressly condemn] cited from the Marrow, are to be understood only in the sense of the author, which, they say, is to be

be gathered from the book itself, and that they are condemned only in so far, as they import the said erroneous opinions, or are wrested by the author unto that purpose. Well, it seems these passages and quotations may be truths in themselves, and yet the Assembly may warrantably enough say, that they are all contrary to the scripture, &c. because they alledge the author understands them in an unsound sense; that is to say, they may warrantably enough contradict truth and themselves both.

Phil. But pray, Mr. Paul, don't run so fast away with the harrows. Remember, Sir, that the commission says, that the author's unsound sense may be gathered from the book itself.

Paul. But what if I should say, the author's sound and orthodox sense may be gathered from the book itself?

Phil. The case is not the same. That would only prove that the author contradicts himself.

Apel. Mr. Philologus, you put me in mind of Hackerston's cow

Paul. You have prevented me, Sir; the knack lyes just there. We must not be allowed to consider the book, to gather and compare passages in the context, from whence the condemned passages are quoted, or other places, in order to shew the author's sound sense; but the Assembly, &c. may gather passages, and disjoint them in one place, and sew them together in another, as they please, and put the book upon the rack and torture it, by that cruel engine, to squeeze the marrow out of it indeed, and make it confess any thing they have a mind, howsoever contrary to its plain scope. But, Sir, that book (even like some confirmed Christians) having weathered out the storm of any lesser assaults made on it, now near eighty years, and retaining its full vigour to this day, is even blest with patience to endure the torture, and cannot be made really to confess any thing but the truth, to those that will truly hear it, but you know, Sir, ill hear-
ing

ing makes bad rehearsing. I hope, however, in due time, the Marrow may speak so loud, that none but such as are horn-deaf, or who wilfully stop their ears shall mistake its meaning. And then it will be evident that the commission's gloss destroys the text. But I proceed unto the

VIII. Remark. Throughout the whole of the seven following heads, wherein the commission do proceed to vindicate the Assembly's act, and to condemn the Representation, the matter is unfairly stated, nor is the reasoning thereupon cogent; as shall be made appear in another dialogue. But now I proceed unto the

IX. Remark That the commission intirely passeth over in silence, what we adduced from our reformers and other known orthodox writers concerning the nature of faith. It is plain the commission could not adventure on this point, unless they had resolved flatly to fly in their face; and therefore they certainly thought it wisdom to take no notice of that matter at all. But their politics have failed them for once. Did they dream we would not observe this omission? Nay, they mistake it; and if we be condemned in this point, the Assembly must openly and above board condemn the reformers, the synod of Dort, who approved the Palatine catechism, (which is more express on that head than the Marrow) which catechism our own church received, as Mr. Wodrow asserts in his dedication to the king in the frontispiece of his history, as also our own old standards. unto which we are bound by our national covenants; and then I think we will be condemned in good company. But tho' I apprehend, some of the commission knew all this, they had no mind to let the world see us among such a cloud of witnesses, if they could help it; and in short, on the other hand, we have no mind to part with them; and the Assembly must even condemn us altogether, or they will be a little too obnoxious to the censure of partiality if they make a

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distinction

distinction. But this matter shall be laid open by uncontested documents in our progress, and what we assert from this subject made evident from the scriptures, as well as discovered to be the sentiments of these worthies. Further remarks will occur at our next meeting, and several of these will be more fully considered. But it will not be fit to continue longer at this time.

Gam. I am satisfied we proceed no further now. But pray, Sir, shew the general plan of our next dialogue.

Paul. Sir, I suppose if, in the next dialogue, we get through the nine heads of the commission's alleged reproaches, which we have collected from their overture, and defend what is maintained on these heads in the Representation, and offer some things to vindicate ourselves from the commission's groundless jealousy of our orthodoxy, and shew, by a more particular consideration of the commission's overture, that they have not taken off the reasons in our Representation, for repealing the Assembly's act; it is all we can expect.

Gam. You shall be all very welcome to meet here, if you think fit, against the — day of — But, mean time, Mr. Paul, we may write to one another upon some branches of the subjects in view, which may prepare us for conference upon them. For though the subjects we have been upon were necessary to be considered, yet the main points remain, and what we have been upon is indeed but a *prodromus* thereunto.

Paul. I am heartily pleased with your proposal, and so we need insist no further at all at this time.

And, to conclude, now may the Lord send forth his light and his truth, may these be our guides, and may this controversy issue in a clear and bright discovery of gospel truths, and a dispelling of the mists of Legalism and Baxterianism, wherewith, among other things, they are clouded in our day.

The End of the First Dialogue.

An APOLOGY by the AUTHOR of the
foregoing DIALOGUE.

THE Controversy concerning the fifth act of the General Assembly of the church of Scotland, *Anno* 1720, condemning, The Marrow of Modern Divinity, and the Representation of twelve ministers of this church, against that act, unto the General Assembly, *Anno* 1721, having made so much noise; the subjects of debate, being of so great moment; misrepresentations thereanent, by persons, either unacquainted with that matter, or mightily prejudiced, being so very common; and the danger of such misconstructions being obvious: It cannot but be acknowledged, that it would be good service to this church, and to the cause of truth itself, if one could be so happy as to set that matter in a true light.

I hope it will be readily acknowledged, that, in an affair of this nature, this, is not to be expected from the pen of one who is intirely indifferent about one or other side of the question, howsoever fit such a neutral person may be to accomodate differences of another kind: But then, it must be no less frankly owned, that while we are clothed with mortality, and so, with manifold infirmities, much darkness, weakness, and corruption; we have reason to entertain a holy jealousy of our deceitful hearts; lest in managing such a controversy, we be not quite so free of such a partial byass towards one side of the question, as may, at least in a great measure, intercept our clear view of the strength of the reasons advanced and pleaded upon the other side. I am very sensible, it is not easy to be altogether free of a byass in matters of controversy, let men pretend what they will; though I am no less convinced it is a fault to be swayed in the least any considerations, but a clear and impartial view of

truth. And I do freely acknowledge, that it would be but a very sorry, nay sinful design in a matter of such importance, to contend more for credit and victory than for truth; therefore, if my heart deceive me not, I desire to lye open to conviction; nor have I willingly shunned to make a fair representation of what ever has come to my knowledge, that hath been advanced in favours of the cause I oppose, or against that which I maintain.

I do confess this is an undertaking of no small difficulty, especially when matters are gone so far, and are so circumstanced, that the difference is like to be on the growing hand; while, some do take but too much liberty in charging the generality of the church of Scotland with maintaining dangerous principles inconsistent with the gospel of Christ, a length which the representers themselves had not freedom to go, who, albeit they plead strenuously against the act itself, as of dangerous consequence, and as condemning truths of the greatest importance; yet they do not construct this deed to be the deliberate and fixed sentiment of the church, but an oversight; and while, upon the other hand, such strained inferences, and horrid conclusions are drawn from the Representation, and such groundless calumnies are charged upon the cause and conduct of the representers, both by ministers and others, as I am persuaded, are no less contrary to truth and fact, than they are to their genuine and known sentiments. When matters are so stated it must be a heavy task indeed, in a right manner to manage this controversy.

Nevertheless, however difficult this essay may be, on these, or other accounts of the like nature, I am not quite without hope, that what I have offered to the public concerning this affair, may be of some use to open men's eyes, to remove mistakes and prejudices; or at least, to excite upon an impartial enquiry into truth; which I hope and heartily pray may triumph and shine forth gloriously to
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the conviction of all; tho' all the credit and reputation of particular men should be laid in the dust. If all concerned could be helped, thro' grace, to lay aside all intrinsic considerations that may have any influence to keep them from an unbiassed and impartial enquiry into the truth; if this controversy could, thro' the good hand of the Lord upon them, be managed with Christian charity, brotherly kindness, meekness, mutual condescension so far as they may be consistent with truth and duty, with due temper of spirit, and a Christian and becoming moderation, and mortification of all inordinate passions, and yet an allowable zeal for the cause of truth; if no body would lay too much stress upon these considerations that are not sufficient in themselves to satisfy the mind of a reasonable enquirer into truth in matters controverted; if men would be persuaded that without such an impartial search as may contribute to their seeing with their own eyes, no human authority should determine them; if all the members of the church judicatories before whom this matter may be canvassed, would be no more under the influence and expression of the necessity of supporting the credit of the church, now that the act is past, than upon a serious review, they would judge it reasonable to go in to it, in the terms in which it stands, if it were to be done. And if they would believe, in case upon an impartial view of that act, they find it such as they would not approve of, as it stands, if it were to be enacted: That it is more for the credit of the church to repeal it than to adhere unto it; if the representatives would with a becoming deference to church judicatories, and with due temper propose and plead their reasons against it; if all uncharitable reflections and bitter invectives were upon all hands guarded against, and every thing taken by the best handle, if (I say) these things could be attained, there would be hope in our Israel concerning this thing. Then things themselves would be viewed in a clear light, and not clouded and darkened by a too implicate regard unto persons, on either hand.

Now, I acknowledge, I want not my fears, that neither parties concerned, or who may think fit to concern themselves in this controversy will be so happy as to manage this matter in such a single and disinterested manner, nor do I transgress the law of charity, when I thus express these my fears; nothing having been more ordinary in all ages of the church, than for men, in the heat and humour of contention, to carry matters further, than they at first intended, and nothing more rare and uncommon than a generous and frank submitting unto the power of truth; especially when it is maintained by a small and despised handful, as in
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the present case. This, however, is no argument against an essay of this nature, seeing it may be of some use to fasten a secret conviction, to excite unto an impartial enquiry. and to let the world know, that the favourers of the Representation have something to say for that cause, that is not quite so contemptible, as their adversaries do boast.

In stating this controversy, and reasoning thereupon I have endeavoured to my knowledge not to conceal any thing of the strength of the arguments on the other side, or to quote my antagonists unfairly, or draw wide conclusions from their words; a practice in a late applauded performance evident enough to diligent and impartial readers who have not grudged the time and pains of comparing things; though it may have escaped these who satisfied themselves with a more cursory perusal. I hope before this controversy be done, that pamphlet will be found to be a more clear detection of the sophistry and unfair dealing, if not of some erroneous sentiments as well as gross blunders of the famed author than of the Antinomianism of the Marrow.

I apprehend, in order to a clear view of this controversy; it will be very expedient that such as may think fit to peruse the foregoing sheets, should have the Act of Assembly condemning the Marrow, and the Representation of the twelve brethren, against that act at hand; and lest these, should not so easily fall into the hand of every reader, I have engrossed them in these sheets*.

I have thought fit to write the form of a dialogue, because I judged it a more plain, easy, comprehensive, agreeable, and convincing method than any other, especially, upon a subject of this nature, wherein such variety will occur as cannot so properly be managed another way. The choice of borrowed names for a dialogue is very arbitrary, and there is no reason for any person to put harsh constructions, upon the choice; far less to make unwarrantable applications of every thing in their known characters, unto those whom they represent in a dialogue; and I hope no body will think it worth their while to beat their brains, to find out reasons why I have borrowed the name of Gamaliel, a great doctor of the law, to represent the minister or ministers who defend and support the act of Assembly, condemning the Marrow of Modern Divinity; of Paul, to act the part of the representers; of Apelles, one
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* Twelve queries put to the representing brethren, with their answers, and the authorities to support said answers, are prefixed to this edition, by the publisher.

approved in Christ, saluted by Paul, Rom. xvi. 10. to bear a part in the dialogue, as a private Christian, a friend of the Representation; of Philologus, also saluted by Paul, Rom. xvi. 15. to represent what may be offered by a private Christian, a friend unto, and defender of the act complained of, and an opposer of the Representation; of Rufus mentioned by Paul, as one chosen in the Lord, Rom. xvi. 13. to put in a word now and then in the name of a well-meaning, tho' weak Christian, ready to be stumbled at these debates, and who is not tenaciously attached unto any side of this controversy, but would earnestly desire light and direction from the Lord; and of Gallio, to act the part of a libertine, neutral, and prophane person, who thinks not these subjects worth his while to be concerned about, but makes a wicked and profane improvement of such controversies against religion itself, and the professors thereof. It is true the controversy in the dialogue is principally managed by Gamaliel and Paul, because it ought to be the special concern of ministers to bring that matter unto a happy issue, by an impartial search into truth; nevertheless, seeing private Christians really do concern themselves on each side of this controversy, and persons also of Gallio's temper do make it the subject sometimes of their prophane jests, I thought it not amiss now and then to introduce persons under these characters, for a more full view of this whole controversy. Though I have been somewhat long before I bring Gamaliel and Paul together, yet in these previous separate communings by which the parties are brought to meet, there is something more may be observed that may pave the way to clear some things concerning this matter than a mere decorum introductory unto the dispute itself.

And now I have done with this apology, when I have suggested my hope of an happy issue of this affair, or at least the advantage that truth and the true interest of religion may gain by it, though the representers should fall a sacrifice to the pride and enraged resentments of their enemies. When I consider that all the ministers of this church, do not only acknowledge the divine authority of the scriptures, but do agree in one common test of orthodoxy, in our Confession of Faith and Catechisms, which they have owned and subscribed as the confession of their faith; may it not be reasonably expected that a controversy of this nature may be quickly determined to their satisfaction, if partiality and prejudice were laid aside. But if that should be otherwise, and matters should be carried to the greatest height; yet I rejoice to think, that, even in that event, the sincere design of the Representation will not be quite lost; it may be expected that the testimony given to truth there-
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by, will, at least, weaken the authority and credit of that act, so far as few shall plead it in defence of the errors, which according to its tenor, it doth, at least by native consequence and *intentione oporis*, patronise, by condemning passages quoted out of the Marrow, as contrary to the scripture and Confession of Faith, which are agreeable unto both; it may be expected these debates may put private Christians to a more sincere and diligent examination of the grounds of their faith, and of the doctrines taught them, than hitherto they have been exercised about; this may come to recommend and inculcate the excellent example of the noble Bereans, who tryed the doctrines of the apostles themselves by the scriptures; and who knows, but the accurate study of these matters, may at length bring the ministry of Scotland to give a testimony for truth, by repealing that act, when the artful leaders that promoted it, and think their credit engaged to support it, are less regarded, which cannot so well be expected, while they bear such an unaccountable sway in all our church-managements. If God pour out his Spirit, and bless the few who do, or may stand up for this cause, with much spiritual light and life, and holy courage, and resolution, in the strength of their great Lord and Master the chief shepherd, the truth may prevail in spite of all her opposers: But I heartily pray it never may be the lot of this church to have such a handful only, to bear open testimony to such valuable truths. I know there are a great many among the ministry who have not joined in subscribing the Representation, who are hearty friends to the cause pleaded therein, and others who are not such violent enemies thereunto, as indeed the generality are; and it may be expected, that in case of that extremity, which some do constantly threaten, these night-disciples may be convinced of their duty, to make a more open appearance in this matter, as a case of confession. To conclude, I hope God shall be glorified, the church edified, truth established and confirmed, lovers of our Lord Jesus refreshed, and enemies disappointed, by the issue of this controversy.

F I N I S.







